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First Editions of the German Romantic Period at the Library of the University of Pennsylvania

HEINZ MOENKEMEYER*

IN the year 1942 the Committee on Bibliography of the Germanic Section of the Modern Language Association of America published a survey entitled *First Editions of the German Romantic Period in American Libraries*, edited by Professor Frederick W. J. Heuser of Columbia University. This publication (subsequently referred to as *FE*) appeared at a time when other interests were paramount, and therefore attracted perhaps less attention than it deserves. Today, after the destruction and the changes brought on by the Second World War, *FE* has rather gained in importance, especially since complete critical editions are lacking for a considerable number of authors. In this bibliographical survey we intend to discuss the holdings of the Library of the University of Pennsylvania in the field covered by *FE*.¹

German romanticism, partly coincident with the Age of Goethe (*Goethezeit*) in German or of Wordsworth in English literature, forms a very important and influential phase within the broader movement of European romanticism. Like *FE*, we do not intend to enter here into a discussion of the term "romanticism" in European or German literature and will confine our survey to writers who were born between 1770 and 1790 and whose works appeared between 1795 and 1832 (the year of Goethe's death). On the basis of this chronological grouping writers will be included who could hardly be called "romantics."

Among this generation of writers we find such poets as Novalis, Kleist, Hölderlin, and E. T. A. Hoffmann, who have recently found growing recognition outside of Germany. There are numerous translations, and a considerable number of books and critical articles dealing with these authors. We gain an insight into the change in the evaluation of the German romantics if

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we compare, for example, the critical estimates of Georg Brandes or Benedetto Croce with the critical essays which appeared together with an anthology of texts in a book entitled *Le Romantisme Allemand* (Cahiers du Sud 1937, and in a 2nd edition 1949), or with Albert Béguin's discerning study *L'âme romantique et le rêve* (Paris, 1939, 2nd ed., 1946). Béguin emphasizes the importance of German romanticism for an understanding of Nerval, Baudelaire, Mallarmé, Rimbaud, and of certain tendencies in symbolism and surrealism. Hugo Friedrich, in his book *Die Struktur der modernen Lyrik. Von Baudelaire bis zur Gegenwart* (Hamburg, 1956, 2nd ed., 1958), traces several features of contemporary European lyrical poetry back to German romanticism and characterizes modern poetry as "deromanticized romanticism" ("entromantisierte Romantik," p. 22, 43). While we cannot discuss this thesis, we adduce it as indicative of the role which contemporary criticism assigns to some tendencies in German romanticism. Such an evaluation shows that German romanticism has still today an importance beyond the often-discussed influence on other European literatures of the first half of the 19th century and on New England transcendentalism, which would seem to some people to be merely a concern of literary historians. German romanticism ranks in historical importance and partly in poetic achievement with the immediately preceding age of German literature when Winckelmann, Wieland, Lessing, Herder, Goethe, and Schiller gained European stature.

FE, being a brief survey, does not cover journals or first printings of works which appeared in magazines. Likewise, the works of such historians, scientists, and minor philosophers as Savigny, Adam Müller, Oken, J. W. Ritter, G. H. Schubert, Baader, Solger, et al. are not included. As the Foreword states, the works of the poets J. P. Hebel, Justinus Kerner, Rückert, and Uhland would have been added to the survey "if the war had not intervened." It is further pointed out that although *FE* is mainly concerned with "writers of imaginative literature," philosophical and critical works "were not on principle rejected." An effort was made to list all works of a given author, even beyond the above stated chronological limits. With these limitations in mind, we shall proceed to check the holdings of the

Library of the University of Pennsylvania (PU) against *FE* and to indicate what changes would have to be made to bring the survey up to date.

Out of the seven hundred odd titles included in *FE* the Library possesses about ninety, of which nineteen were not reported by *FE*, while on the other hand five titles were wrongly attributed to PU.

It should be noted in the very beginning of our survey that first editions of the most important poets of the era, of Novalis, Hölderlin, Kleist, and E. T. A. Hoffmann, are almost entirely absent in our Library, the one exception being the third volume of Novalis' *Schriften*, edited by Tieck and Bülow (Berlin, 1846). However, of most of these authors complete critical editions are available or in progress. It may be added that apart from collected works of the above mentioned authors first editions of individual works are relatively rare in American libraries.

Coming to individual authors, we note that Ernst Moritz Arndt (1769–1860) is quite well represented at PU. We find here 15 titles out of 73 listed in *FE* (including the Supplement). While Arndt does not belong to the "Romantic School," he is an important figure in the development of German nationalism, to which the romantic movement contributed its share. After many vicissitudes during the Napoleonic Wars, when he was one of the intellectual leaders in the resistance against Napoleon, Arndt became professor of history at the University of Bonn, from which he resigned in 1826 because he was suspected of "demagogic" tendencies. In 1848 Arndt was a member of the famous, short-lived German National Assembly. While PU does not own any first editions of his patriotic poems or of his famous and notorious pamphlets *Der Rhein, Deutschlands Strom aber nicht Deutschlands Gränze* (1813), and *Katechismus für den deutschen Kriegs- und Wehrmann* (1813), the Library possesses a number of his historical and political writings as well as books which he published of observations made on various travels. In addition to the titles reported by *FE* it may be mentioned that the Library has a very early reprint of *Die Glocke der Stunde in drei Zügen* (Iversen, St. Petersburg, 1813)², which appeared for the first time in 1812. Of Arndt's famous work *Der Geist der Zeit*, a series of prose

sketches dealing with the German political situation, on account of which the author had to leave the country, PU possesses volumes 1 and 2 (1806, 1809) in early reprints (1807, 1813), volume 3 in the original edition (1813), while volume 4 (1818) of this work, which ranks in importance with Fichte's *Reden an die deutsche Nation* (1807–08), is lacking.

The brothers Jakob and Wilhelm Grimm, known the world over through their collection of fairy tales, are represented very well in our Library. Out of 35 first editions listed in *FE* 23 titles are owned by PU. A good many of these books form part of the Bechstein Collection, officially opened on March 21, 1896. This was formerly the library of Professor Reinhold Bechstein of the University of Rostock (Germany). At the time of its acquisition by the University of Pennsylvania the Bechstein Collection was considered to be one of the most complete and outstanding libraries in Germanic philology and its related fields.

Of the books published jointly by the Grimm brothers PU owns 5 out of 7 titles, among them *Lieder der alten Edda* (1815), *Deutsche Sagen* (1816–18), *Irische Elfenmärchen* (1826), but not the original edition of the *Kinder- und Haus-Märchen* (3 vols., 1812, 1814, 1818).

The elder of the brothers, Jakob Grimm (1785–1863), outstanding in his pioneer work in comparative Germanic philology (Grimm's Law is named after him), in the history of the German language, and in Germanic mythology and folklore, is represented in our Library with 9 out of the 18 titles given by *FE*, among them the *Deutsche Grammatik* (4 vols., 1819–37), the *Kleinere Schriften* (8 vols., 1864–84), and his early treatise *Über den altdutschen Meistergesang* (1811). Of the *Deutsche Mythologie* the Library owns a later edition (1854), still published during the author's lifetime. Not reported by *FE* are a copy of the *Geschichte der deutschen Sprache* (2 vols., 1848) and of *Hymnorum veterum ecclesiae XXVI interpretatio theotisca* (1830).

Wilhelm Grimm (1786–1859), who had more poetic talent than his brother and whose works consist mainly of editions of medieval German poetry, mostly in the Middle High German language, is represented by 9 titles out of 14 listed in *FE*. We mention here his translation of *Altdänische Heldenlieder* (1811), his

work *Über deutsche Runen* (1821), and *Die deutsche Heldensage* (1829). To the works reported by *FE* as being owned by *PU* the *Kleinere Schriften* (4 vols., 1881–87) must be added.

While the Grimm brothers had close intellectual and personal affiliations with German romanticism, they did not belong to the “Romantic School” proper, like the Schlegel brothers, who rank foremost as theoreticians and critical protagonists of German romanticism.

The elder of these brothers, August Wilhelm Schlegel (1767–1845), more a poet and less a theoretician than his brother, is best known outside of Germany through his translation of Shakespeare, an undertaking in which he was joined later by Tieck and others. Continuing Herder’s universality in criticism, based on an empathic understanding of the poetry of almost all ages and all nations, A. W. Schlegel did much to increase appreciation in Germany of the older vernacular poetry of the Romance languages. From the poetry of these and the Germanic nations, including Celtic traditions, Schlegel derived his concept of modern, “romantic” poetry, with its chivalric and Christian ideals of honor, love and faith, as opposed to the pagan poetry of classical antiquity. Famous are the passages elaborating on this contrast in his lectures on the history of the European drama, held in Vienna, 1808 (*Über dramatische Kunst und Litteratur*, 3 vols., Heidelberg, 1809–11). These lectures, owned by *PU* in the original edition, contain stimulating and sympathetic appreciations of the classical Greek drama, of the Elizabethan drama, and the Catholic Spanish drama, especially of Calderon, whom Schlegel translated into German.

The limits of Schlegel’s empathy and critical acumen become evident in his attacks against the French classicistic drama, in which he continues a tradition set by Lessing and Herder. Schlegel’s negative attitude toward the French classical drama was largely responsible for an unwholesome bias in subsequent German criticism and also influenced Madame de Staël (*De l’Allemagne*, 1810–13), with whom he was for a while closely associated. His essays on some of Goethe’s works are milestones in the appreciation of this poet as a classic. Of Schlegel’s activity

as a professor at Bonn, his *prédilection d'artiste* for the Catholic middle ages, his personal idiosyncrasies, and his interest in Sanskrit literature—evidenced by an edition of *Hitopadesa* (2 vols., 1829–31) in our Library—we have a well-known account by Heine in his *Romantische Schule* (1832, 1835), written with the poet's usual charm, wit, and tinge of malice.

Of the first editions of A. W. Schlegel our Library has 7 out of the 43 titles listed by *FE*, mostly works well represented in the larger American libraries. Not reported by *FE* as being at PU are two works: *Blumensträusse italiänischer, spanischer und portugiesischer Poesie* (Berlin, 1814), an anthology in translation, characteristic of Schlegel's efforts to acquaint the German public with the poetry and verse forms of the Romance languages; *Oeuvres écrites en Français*, edited by Böcking (3 vols., 1846). *FE* reports only three copies of this work in other American libraries.

Friedrich Schlegel (1772–1829) plays an important role in the formation of the "Romantic School" in Germany. He started his literary career with the intention of becoming the "Winckelmann of Greek literature." Representative of this period of "Graecomania," as Schlegel himself called it later, are two works found at PU: *Die Griechen und Römer . . . 1. Band* (no more published, Neustrelitz, 1797) and *Geschichte der Poesie der Griechen und Römer* (Ersten Bandes, 1. Abtheilung, Berlin, 1798). The latter was not reported by *FE* as being in our Library. Influenced partly by Schiller's essay *Über naive und sentimentalische Dichtung*, Schlegel compared the literature of classical antiquity with that of the modern European nations, which he characterized as "romantic" and to which he soon gave preference. Taking Goethe's poetry and Fichte's *Wissenschaftslehre* to be representative of the tendencies of his time, Schlegel set out to formulate the literary theory and the philosophical presuppositions of romantic literature. His mercurial mind and scintillating wit found its most characteristic expression in aphorisms and fragments. The wealth of ideas contained in his notebooks has only recently been made accessible to the public by Hans Eichner's edition of *Friedrich Schlegel's Literary Notebooks, 1797–1801* (Univ. of Toronto Press, 1957).

Of the first editions of Friedrich Schlegel PU has 6 out of the 24 titles listed by *FE*. With the exception of the two works mentioned above, the titles pertain to the later Schlegel, who became a convert to the Catholic faith and a defender of Metternich's policy of Restoration. There is a copy of the short-lived journal *Concordia* (Wien, 1820-23), whose aim was to further a close association between state and church. Besides his *Sämtliche Werke* (10 vols., Wien, 1822-25) the Library also owns first editions of his lectures on world literature (*Geschichte der alten und neuen Litteratur*, Wien, 1815) and of his *Philosophie des Lebens* (Wien, 1828), both of which found at one time enough interest to be translated into English. Not listed in *FE* is a poem "An Napoleon," printed in pamphlet form (Cologne, 1809).

In correction of the report in *FE*, it must be noted that PU does not possess the first edition of the *Athenäum*, a journal edited by A. W. and F. Schlegel (1798-1800), which contains a manifesto of the "Romantic School," important critical essays, and contributions by Novalis. The report in *FE* is based on a mistaken identification of a facsimile reprint (München, 1924) with the original.

For a while Johann Ludwig Tieck (1773-1853) was closely associated with Novalis and the Schlegel brothers in or near Jena. This prolific writer, who has been the subject of outstanding scholarship in America (*e.g.*, works by Zeydel, Matenko, Thalmann, Lussky, et al.), is best known outside of Germany for his part in the translation of Shakespeare, for his translation of Cervantes' *Don Quixote*, and his interest in the pre-Shakespearean English drama. He edited the works of Lenz, Wackenroder, Novalis, and Kleist at a time when the importance of these writers was not yet generally recognized.

Our Library owns only a few titles out of the long list given by *FE*. Evidence of Tieck's interest in Middle High German literature, which dates back to his friendship with W. H. Wackenroder (1773-1798), are his editions of *Minnelieder aus dem Schwäbischen Zeitalter* (Berlin, 1803) and of Ulrich von Lichtenstein's *Frauendienst* (1812), the latter belonging to the Bechstein Collection and not reported by *FE* as owned by the Library. It was enthusiasm for the middle ages that made Tieck

write his novel *Franz Sternbalds Wanderungen* (1798), which became for Goethe an epitome of what he considered as unwholesome in romanticism (“das klosterbruderisierende, sternbaldisierende Unwesen”). With his *Sternbald*, his dramatized legend *Leben und Tod der heiligen Genoveva* (1800), and such well-known fairy tales as *Der blonde Eckbert* and *Der Runenberg* (all of these not available in first editions at PU) Tieck became one of the acknowledged poets of German romanticism.

In addition to the works reported in *FE*, the Library also possesses volumes 1–20 of the first edition of Tieck’s *Schriften* (Berlin, 1828–54), while volumes 21–28 are part of a later edition. Of the *Dramaturgische Blätter*, listed by *FE* as consisting of two volumes, published in Breslau (1826), the Library has a three-volume edition, published in Vienna in the same year.

The philosopher Friedrich W. J. Schelling (1775–1854), who met Hölderlin and Hegel while studying at Tübingen, was for a while closely associated with the circle of romantic writers in and around Jena. He and J. G. Fichte (1762–1814), the latter not included in *FE*, went beyond Kant’s Critical Philosophy and developed speculative systems, mainly by dropping Kant’s restrictions concerning the knowability of the *Ding an sich*. In this they exerted great influence on the German romantics. It is impossible and unnecessary to give here an account of the many ways in which Schelling’s protean mind tried to reach a philosophical system satisfactory to him. Of special interest to the romantics, as also to Goethe, was Schelling’s philosophy of nature, an attempt to fuse Spinozism with a dynamic panvitalism, which lent itself to a symbolic interpretation of nature characteristic of romantic poetry. Schelling’s view that art was the true organon of philosophy also found favor with the romantics, who tended to ascribe an absolute role to art. Recently certain affinities between the later phase of Schelling’s philosophy and existentialism have been pointed out by Jaspers and Berdyaev.

Of the first editions of Schelling the Library possesses only three of the 22 titles listed in *FE*. The essay *Über die Gottheiten von Samothrace* (Stuttgart, 1815) is a pamphlet against the philologist and archaeologist G. F. Creuzer (1771–1858) concerning the Cabiri, to which Goethe refers in *Faust II* (vv. 8070–

77, 8170–8226). Of the first edition of Schelling's *Sämtliche Werke* (1856–61) unfortunately the first volume was discarded in 1928, apparently without realizing how important it is to keep first editions of collected works intact and, wherever feasible, out of general circulation. The Library has just acquired the first edition of Schelling's *Von der Weltseele* (Hamburg, 1798), a book which was of the greatest interest to Goethe.

In connection with Schelling a work may be mentioned which has sometimes been ascribed to him (*e.g.*, by Jean Paul) and whose author is still today unknown. Clemens Brentano, Karoline Schlegel, E. T. A. Hoffmann, and G. F. Wetzell have been suggested as authors of a novel bearing the title *Nachtwachen, von Bonaventura* (Penig, 1805). It appeared as seventh installment of the third series of a collection of novels comprising 8 titles annually (*Journal von neuen deutschen Originalromanen*, 1802–05). During the past decades this novel has been reprinted several times as a characteristic document of the nihilistic side of German romanticism. This fantastic novel, purporting to be the notes of a night watchman, relates in sixteen vigils the experiences of a poet as a cobbler, as an inmate of an asylum for the insane, as an actor in a puppet show, and as a night watchman, all of these experiences being considered as representative of the *condition humaine*. The human world as it is revealed to the night watchman appears to be more lunatic than life among the insane. The “night sides” of life are ever present: unfaithfulness, fraud, deceit, and crime. The last word of the novel is “Nichts” (Nothing), reminding us of the “non” at the end of *Le Malentendu* by Camus.

A copy of the extremely rare first edition of this novel was given to the Library in 1899 by Mrs. H. F. Bachman. *FE* has no report of this copy, which may very well be the only one in America, since *FE* did not list any library as owner of the first edition of the *Nachtwachen*.

An interesting personality was Henrik, or as *FE* and the title pages of some of his books have it, Henrich Steffens (1773–1845). Born in Stavanger, Norway, but German by choice, he held during most of his life professorships at German universities. While at Jena he met Goethe, the Schlegels, and Schelling. Later

he became friendly with Tieck and Schleiermacher. Of these impressions and friendships Steffens gave an account in his memoirs *Was ich erlebte* (10 vols., Breslau, 1840–44), a selection of which was recently republished. Mineralogist and geologist by profession, his writings reveal his interest in widely divergent fields. Besides books concerned with the earth sciences, Steffens wrote tales and *novellas*, treatises on the philosophy of nature and on anthropology, and books dealing with political and theological problems. In his philosophy of nature he was deeply influenced by Schelling. His endeavor to combine the activities of a naturalist with a spiritual and symbolic interpretation of nature is symptomatic of romantic science (Novalis, Ritter, Oken, etc.).

The Library possesses but two of the 31 Steffens titles listed in *FE*: the *Gebirssagen* (Breslau, 1837), and *Christliche Religionsphilosophie* (2 vols., Breslau, 1839), the latter only recently obtained for the Library by the author of this survey. In view of the interest which our University takes in Scandinavian literature, it is to be hoped that we will be able to acquire more works of this author who forms an interesting link between Germany and Scandinavia during the age of romanticism.³

The Library owns also very little of the famous Protestant theologian Friedrich Schleiermacher (1768–1834), who exerted a great influence on liberal Protestant theology during the 19th century and is also widely known through his translation of Plato. For a while Schleiermacher was closely associated with the Jena group of romantic writers. He wrote a defense of Friedrich Schlegel's *Lucinde*, of which the Library has an edition republished by the "Young German" Karl Gutzkow (Hamburg, 1835). Schleiermacher's book *Über die Religion. Reden an die Gebildeten unter ihren Verächtern* (1799), vindicating religion as "sense and taste for the infinite" and Spinoza as a man whose entire life manifested true reverence and love of God, left a deep imprint on the minds of his contemporaries, especially the romantic writers.

Besides Schleiermacher's translation of Plato the Library owns his treatise on ethics (*Grundlinien einer Kritik der bisherigen Sittenlehre*, Berlin, 1803), and part of his *Sämtliche Werke*, namely

Abteilung III, volumes 1–9, not reported by *FE*. On the other hand, in correction of *FE*, it must be stated that we have only a later edition of the *Predigten*.

Next to Heinrich von Kleist (1777–1811), who was, however, hardly appreciated by his contemporaries and has only recently found fame and recognition outside of Germany, Zacharias Werner (1768–1823) ranks as an important dramatist in the period under consideration. He was, as a matter of fact, for a while hailed as a worthy successor of Schiller and found, unlike Kleist, some success on the stage. Unlike most romantic poets, with whom, excepting E. T. A. Hoffmann, he had no personal contacts, Werner was, like Kleist, foremost a genuine dramatist. Influenced by Böhme, Tieck, Wackenroder, and Schleiermacher, he aimed at a fusion of religion and art, of the theatre and the temple. In this endeavor he also tried to combine music and drama (e.g., in *Wanda*).

Werner's first drama *Die Söhne des Thal's* (in two parts, Berlin, 1803–04) is intended to convey his ideas about the regeneration of Catholicism, "purified" through the admixture of Freemasonry. The Library has of this drama the second edition of Part I (1807) and the third edition of Part II (1823). Werner's most popular drama, in which he comes closest to historical realism of some sort, is *Martin Luther oder die Weihe der Kraft* (1807). The subtitle indicates Werner's peculiar preoccupation with an erotic mysticism pervading almost his entire dramatic production and leading to a curious mixture, sometimes bordering on the perverse, of grossest sensualism with the suprasensual, the latter represented dramatically by the intrusion of ghosts and voices. Of *Martin Luther*, which is quite well represented in American libraries, PU owns a copy in the Bechstein Collection.

Several of Werner's dramas (*Das Kreuz an der Ostsee*, *Attila*, *Wanda*) deal with the clash of people of different cultural levels and religions (paganism and Christianity), a theme which also plays an important role in some of Grillparzer's dramas. Of *Attila, König der Hunnen* (Berlin, 1808) and *Wanda, Königin der Sarmaten* (Tübingen, 1810) the Library owns copies which were not reported by *FE*. According to *FE*, there was no copy of *Attila* in any American library and of *Wanda* only one at Harvard.

Both *Attila* and *Wanda* were given to the Library in 1937 by Dr. G. L. Swiggett of Washington, D. C., who is also the donor of Solger's *Nachgelassene Schriften*, Michael Beer's *Briefwechsel*, some dramas by Müllner and Raupach, etc.

PU has the early second edition (Leipzig, 1819) of Werner's one-act tragedy *Der Vierundzwanzigste Februar* (Leipzig, 1815). This is Werner's most famous, or perhaps we should say most notorious drama, which figures in all literary histories as the prototype of the ill-reputed *Schicksalstragödie* (Fate tragedy). The author of the present survey has tried to show that this cliché does not do justice to other qualities which raise this drama, like Grillparzer's *Ahnfrau*, above the level of the usual *Schicksalstragödie*; an added point of interest for the contemporary reader is some similarity in plot with Camus' *Le Malentendu*.⁴

Since Werner's works have never been republished in their entirety, it would be highly desirable to obtain a set of the *Sämmtliche Werke* (13 vols., Grimma [1840–44]) of this interesting personality, who found deliverance from his tormenting sensuality and dread of damnation after his conversion to the Catholic faith and who finally became a priest.

Joseph Görres (1776–1848) was professor at Heidelberg, where he associated with Achim von Arnim and Clemens Brentano. He contributed to Arnim's famous journal *Zeitung für Einsiedler* (1808). Görres was the first one to lecture in German on Asiatic languages and in 1806 he lectured on German language and literature. Napoleon called the former supporter of the French Revolution, who had become a convert to Catholicism, a *cinquième puissance* because of his great political influence on German Catholics. From 1814 to 1816 Görres edited the influential *Rheinische Merkur*.

Of great importance to the student of German literature and folklore is the book *Die deutschen Volksbücher* (Heidelberg, 1807), in which Görres develops the romantic concept of folk and folk art, sketches an outline of medieval culture, and gives a detailed account of the mythological background and motifs of the *Volksbücher*. Out of date in details, this book remains a classic in its field. PU has a first edition of it, originally part of the Bechstein Collection. To this collection belongs also the copy of

Altdeutsche Volks- und Meisterlieder (Frankfurt, 1817), not reported by *FE* as being at PU. The main work of the older Görres is *Die christliche Mystik* (4 vols., 1836–42), likewise not recorded by *FE*. On the other hand, *FE* reports *Die Wallfahrt nach Trier* (1845) as being at PU. Of this book at present no entry can be found in the Library catalogue.

Friedrich de La Motte Fouqué (1777–1843) was a very prolific writer and many of his works were translated into English. He is best known for his fairy tale *Undine* (1811, first book edition 1814). Most of his tales, novels, and dramas deal with the adventurous world of chivalry and its ideals of faith, love, and honor. *FE* reported 4 out of 80 titles to be in our Library. We found that 3 titles must be added to this report: *Sängerliebe. Eine provençalische Sage* (Wien, 1816), *Göthe und Einer seiner Bewunderer. Ein Stück Lebensgeschichte* (1840), and *Ausgewählte Werke. Ausgabe letzter Hand* (16 vols., Halle, 1841). We have also the *Geistliche Gedichte*, edited by Albertine de La Motte Fouqué (Berlin, 1846), not listed in *FE*.

Wilhelm Hauff (1802–27) is best known through some of his stories and fairy tales, a few decades ago still a favorite with German boys. His historical novel *Lichtenstein* (1826) was written under the influence of Sir Walter Scott. *FE* reported 3 out of a total of 9 titles for PU. We found, however, that the *Controverspredigt* (1827) and the *Phantasien und Skizzen* (1828) are not located in our Library. But we have the first edition of Hauff's *Novellen* (3 vols., Stuttgart, 1828), not recorded for PU by *FE*.

Adelbert (Adalbert) von Chamisso (1781–1838), or Louis Charles Adelaide de Chamisso de Boncourt, was the scion of an old French aristocratic family, forced to leave France because of the Revolution. Chamisso became page at the court of the Queen of Prussia and entered upon a military career. After many vicissitudes caused by the Napoleonic wars, including a stay at Coppet with Madame de Staël and A. W. Schlegel (1809), he went to Berlin and began the serious study of natural science. Chamisso decided to make Germany his home. From 1815 to 1818 he participated in a voyage around the world as a naturalist. After that he was appointed custodian of the Botanical Garden at Berlin. Chamisso, who up to his twentieth year had

written in French only, became an acknowledged poet in the German language. He made the *terza rima* popular in Germany. His folksy, sometimes sentimental poems are modern in theme. They unite French clarity with German *Stimmung*. His cycle of poems "Der Frauen Lieb und Leben" was set to music by Schumann. Chamisso is still today most widely known by his tale *Peter Schlemihl's wundersame Geschichte*, edited originally by Friedrich de La Motte Fouqué (Nürnberg, 1814) and often translated into other languages. PU does not own the first edition of 1814, nor, as reported by *FE*, the 1827 edition, with six engravings by Cruikshank. But we have the posthumous 1839 edition, edited by Hitzig, with illustrations by Adolf Menzel (see *FE*, p. 11). This copy was not recorded by *FE*. As a curiosity a Russian translation in the Dreiser Collection may be mentioned. The Library also owns volumes 1-4 of Chamisso's *Werke* (6 vols., Leipzig, 1836-39), a translation of Béranger (*Lieder*, Leipzig, 1838), which Chamisso undertook with von Gaudy, and a dissertation *Über die hawaiische Sprache*, presented before the Academy of Sciences at Berlin.

In the present survey we have dealt with about 15 of the 35 authors listed by *FE*. We chose these authors because they were either rather well represented at PU or because it was necessary to make changes in the reports given by *FE*. Literary importance or excellency was no criterion for our choice. As a matter of fact, our survey did not include Wackenroder, Novalis, Clemens Brentano, Achim von Arnim, Eichendorff, E. T. A. Hoffmann, Kleist, and Hölderlin, who are the outstanding poets among the authors listed by *FE*. These writers are either not at all represented in our Library or so scantily that they did not warrant mentioning, especially since nothing had to be added to the information given by *FE*.⁵

Summing up our survey, we may say that our Library cannot lay claim to a first-rate collection within the field covered by *FE*. Nor can we compete with the holdings of a number of other large libraries. Our holdings are rather strong in some authors that played only a peripheral role in German romanticism. That the brothers Grimm, for example, are so well represented is largely due to the acquisition of the Bechstein Library, which

also accounts for a considerable number of other titles, especially in so far as they touch on philology or folklore. In general, however, our holdings in the field under survey seem to be the result of fortuitous growth rather than of planned policy. This becomes obvious when we note that first editions of the collected works of such authors as Arnim, Brentano, Görres, Hölderlin, E. T. A. Hoffmann, Kleist, Novalis, and Werner are not available in the Library. Often modern editions obviate the need for such items (*e.g.*, Kleist, Novalis, Hölderlin), but in other cases these editions are not yet completed (Brentano, Hoffmann, Görres). It would be desirable to acquire first or early editions of authors whose writings have not yet been republished (*e.g.*, Brentano, Görres, Hoffmann, Werner). Of Achim von Arnim we recently obtained his *Sämtliche Werke* in the third (or new) edition (20 vols., Berlin, 1857, with a preface by Wilhelm Grimm), naturally not listed by *FE*, but probably not too different in scope from the first edition (22 vols., 1839–56) and by far more complete than the selections that were previously available at PU.

Some care should be taken that first editions are not open to general circulation among undergraduate or even graduate students. For the requirements of reading lists a number of modern reprints should be available in all cases where these do exist. Sets or copies hard to replace suffer from being used too often. For purposes of general study commentated, critical editions are often better.

While it might be impracticable to aim at obtaining first editions of individual works of authors who are only scantily or not at all represented in our Library, we might try to complete our holdings in authors that are already well represented. Perhaps some fund could be made available for this specific purpose. Prices of first editions from this period are in general not exorbitant. In view of the importance of German romanticism within the general trend of European and American literature and scholarship in the first half of the 19th century, a good collection of first editions from the German romantic period would be of general interest to students and scholars of the humanities.

NOTES

1. This work was suggested by Rudolf Hirsch and Merrill G. Berthrong of the Library of the University of Pennsylvania. My thanks go to them and also to the staff of the Rare Book Collection for furthering and aiding this work in every way possible. I am especially indebted, however, to Mrs. Herta Springer, who within the framework of the Library Committee of the German Department undertook conscientiously and gladly the laborious and painstaking work of checking the catalogue of the Library against the reports made by *FE*.
2. Goedeke, *Grundriss zur Geschichte der deutschen Dichtung*, VII, 823, gives Nicolovius, Königsberg as publisher and place of publication.
3. See also Otto Springer, *Die nordische Renaissance in Skandinavien*, Tübinger Germanistische Arbeiten, XXII (Stuttgart, 1936).
4. See Heinz Moenkemeyer, "Motivierung in Zacharias Werners Drama 'Der Vierundzwanzigste Februar'," *Monatshefte*, L (1958), 105-118, and Reino Virtanen, "Camus' *Le Malentendu* and Some Analogues," *Comparative Literature*, X (1958), 232-240.
5. PU has just acquired a first edition of Clemens Brentano's *Viktoria und ihre Geschwister*. . . ., Berlin, 1817.

From the Piccolomini Papers

AVERY D. ANDREWS*

THE Library has acquired recently a collection of documents from the archives of the Piccolomini family of Siena concerning events from the thirteenth century to the beginning of the seventeenth. This family enjoyed local prominence from the early rise of the city's aristocracy, but its greatest importance came only with the election to the papal throne of Aeneas Silvius Piccolomini (1405–1464) in 1458 as Pope Pius II. Although none of our documents originate with Pius II himself, one, or possibly more, can be related to a curious and interesting phase of his early career: Document 10, an imperial appointment to the office of notary of one Jacopo Pietro de Umidis, of Siena, dated at that city on October 26, 1432, and countersigned on the verso by one "Caspar Sligk." But what this has to do with the career of Aeneas Silvius must await a few historical remarks.

The "humanist pope" would be celebrated as a man of letters had he never succeeded in rising as he did through the ecclesiastical hierarchy. At the time of his birth, in 1405, the class of Sienese merchant-nobles to which his family belonged had been in political decline for more than a century; in 1385 Aeneas' grandfather had been exiled, and his father possessed nothing but a small estate at Corsignano, about thirty miles from Siena, on the site of which Aeneas when pope built the little city of Pienza as a monument to himself and to his family. It was clear from the beginning that Aeneas must rely on his own efforts to support himself, and at Siena from 1423 to 1431 he received the university education essential to his later career as a politician and publicist. In the winter of 1431–32 he left Siena for Basle, where he remained in the service of various ecclesiastical magnates until, in 1442, he abandoned that center of the fast-declining conciliar movement for the imperial chancery of Frederick III. In this service he made his peace with the papal party and rose thereafter to the sees of Trieste and of Siena, to the cardinalate, and in 1458 to the papacy itself.¹

* This paper owes its origin to a course in the History of the Book given by Dr. Rudolf Hirsch of the History Department and the University Library; Dr. Hirsch's contribution herein is greater than he will admit.

When Aeneas entered the imperial administration the dominant figure there was Kaspar Schlick, chancellor to three emperors, Sigismund, Albert II, and from 1440 the young Frederick III. Schlick was an astute politician and an attractive person, though singularly unscrupulous. His day was the reign of Sigismund, who died in 1437; in 1443 he was still thought to be the right hand and eye of the young emperor, but he was never again to be the power he had been, and in 1448 he fell into disgrace, soon afterwards to die.² He had accompanied Sigismund on his journey to Rome in the winter of 1432–33 for the imperial coronation; this ceremony and Schlick's appointment as chancellor took place in Rome on the last day of May, 1433. Before these events the royal party had wintered in Siena, and for nine months Schlick lived in the city of the Piccolomini.

We know that at the time of his appointment in 1442, or soon thereafter, Aeneas stood in close friendship with the Chancellor,³ and it was to this friendship that he owed his rapid rise in the chancery. To begin with, Schlick, whose mother was supposedly Italian,⁴ was partial to that nation; more to the point, while in Siena with Sigismund in the winter of 1432–33—which, it may be recalled, was the year following that of Aeneas' departure for Basle—Schlick lived in the house that had sheltered Aeneas until the year before, that of Aeneas' aunt and uncle Bartolommea Tolomei and Niccolò Lolli whose son, Gregorio ("Goro") Lolli, was a fellow-student of the future pope and later his papal secretary. It would be curious indeed if such a circumstance had not played a part in drawing the two together.⁵ In any event, Sigismund's sojourn in Siena—however unworthy of notice the modern historian may find it⁶—is of no little importance to students of Aeneas' literary work, for it was during this winter that Schlick was involved with a married lady of the town in an affair which Aeneas, years later in 1443, cast into an erotic romance, the *Amores Euryali et Lucretiae*.⁷

Leaving aside considerations of literary merit, it is clear that the fact that this tale was the work of a pope has had something to do with its notoriety, if not its continuing popularity. *Euryalus and Lucretia* is an innocent thing by the standards of our day, not to speak of its own, but it is worldly enough and caused its

author no little trouble in his later days.⁸ The German knight Euryalus wins his lady under the eyes of her elderly husband by ingenious means characteristic of Mediterranean romance, and the reader may follow the lovers' affairs in some detail. True that Lucretia, unable to follow her lover back to Germany, dies of despair, but this conventional ending cannot be called a moral: all we can find of that is a subtle demonstration of worldly opportunism on the part of nearly all the characters, who appear somewhat ridiculous as things turn out.⁹

Now to return to our document. It is, as we have seen, the appointment of an imperial public notary and *thabellio*—that is, scrivener or public scribe—in the person of one “Jacobus Petrus de Umidis,” of Siena.¹⁰ It is written on a sheet of parchment that is probably of south European provenance,¹¹ approximately 31 by 49.5 cm., in a clear Gothic chancery hand. The text, consisting of 17 lines, measures 34.5 by 10 cm., excluding the projection of large initial capitals above the top line. The document is in good condition except for a hole about 1 by 2.5 cm. cut out of a spot which must have been occupied by the royal signature; likewise the seal has been removed but its presence at one time is attested by a horizontal slit about 2 cm. long.

Besides the usual promises in the oath of fidelity to the emperor, the notary is to eschew the use of paper and of second-hand parchment.¹² This is a proscription of no little interest to students of the history of writing; though it was probably a standard part of the notary's oath, not enough such documents have been published to establish that fact. A clause like this represents an incident in the long struggle of paper for recognition and eventual supremacy in documentary use: today's “sheepskin” will usually be on vellum-like paper (*cf.* the French expression “papier-velin”) or on some artful synthetic substitute for parchment. Parchment itself had fought a long battle for supremacy; as late as 862 bishops in Germany, where papyrus could not be had, felt constrained to apologize when they wrote letters to Rome on parchment, and the papacy itself completely ceased using papyrus only in the eleventh century.¹³ The threat to parchment came, of course, from the cheapness of paper, while the strength and durability of parchment had won its victory over papyrus.¹⁴

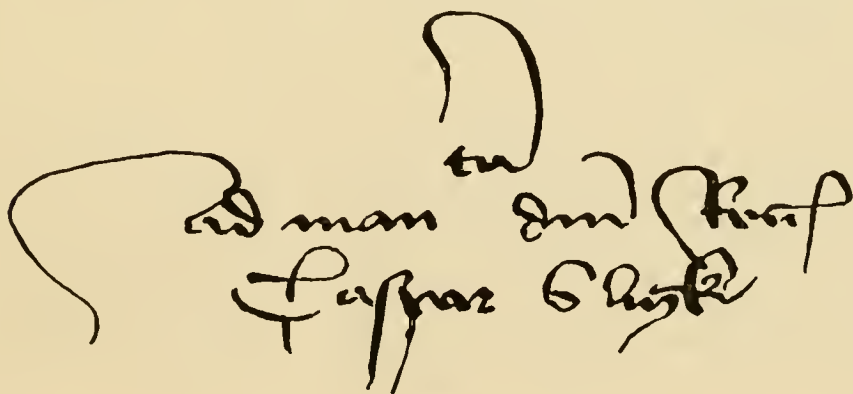
Paper began its progress toward the West when the Arab conquerors of Persia, crossing the Oxus into Central Asia, came in direct contact with Chinese civilization; paper-making spread through Islam in the ninth century. It was, naturally, in the Norman kingdom of Sicily that paper documents first appeared in the West; a permission granted by King Roger in 1145 to renew documents of his predecessors of as early as 1097 "in pergamentum" indicates that something less durable had been used for the originals.¹⁵ One paper document does survive from this period dated 1109, but this is *mandatus*, not *diploma*, having been issued not by a king but by the Countess Adelheid, widow of Count Roger I. In 1231 Frederick II, who had earlier condoned the use of paper in public documents, issued his celebrated prohibition: "Also we will and decree that the aforesaid public instruments and other like securities be written in the future only on parchment. For since their veracity is expected to endure long into the future, it is fitting that we should decree lest they perchance succumb to the risk of destruction by age. No credence whatever shall be obtained by instruments written upon paper sheets."¹⁶ This edict appears to renew one issued at Capua in 1220.¹⁷

The prohibition soon became an integral part of the notary's oath, and appeared in the privileges conferred upon counts to create notaries themselves. And the notaries not only held strictly to this precept, but added to it the force of their own tradition: "Sie schrieben ihre Instrumente das ganze Mittelalter hindurch so gut wie ausschliesslich auf Pergament."¹⁸ But by the fifteenth-century, governments all over Europe were using paper; papal registers on paper appear from the reign of Clement V (1305-1314),¹⁹ and the needs of the trade in printed books after 1450 brought about an increasingly wider acceptance of paper that was, however, but a reinforcement of an existing trend. Nevertheless, the use of parchment for documents of permanent validity remained mandatory in France down to the Revolution. As even the most luxurious books came to be written or printed on paper, so did the most solemn documents.

It is difficult to determine the steps by which parchment was largely abandoned; one French authority notes a revival of its

use under Napoleon,²⁰ but it seems that one must rummage in the archives of the institutions concerned to find out what happened to the revival. In general, authorities on diplomatics content themselves with observing only that the imperial proscription of paper continued into the fifteenth century.²¹ The imperial chancery came to use parchment only on extraordinary occasions, as for letters of Maximilian I to the popes;²² meanwhile, in Italy, the notaries themselves came more and more under government control, and the institution of communal registers in the northern towns from the fourteenth century, and of public archives in Tuscany in the sixteenth,²³ would seem to have rendered unnecessary the use of the more durable material. A register of the members of the notarial college of Siena, compiled in 1724, contains what purports to be the notarial oath in the form of about 1600 with no hint of any prohibition against the use of paper.²⁴

But the foregoing, interesting though it may be, has nothing to do with the problem of locating our document within the web of personal relationships from which arose the *Euryalus* and *Lucretia*. In our attempt to solve the problem, several facts attract our notice. One is, of course, its inclusion in the common archive of the Piccolomini family, from which "early in this [the nineteenth] century, by an abuse of confidence,"²⁵ it came into the Phillipps collection in England, and eventually to Pennsylvania. The second indication is an abbreviated note on the verso, mentioned at the beginning of this article, in a hand of the same period but different from that of the text: this reads, quite clearly,²⁶ "ad mandatum domini Regis Caspar Sligk."

A handwritten signature in black ink, reading "ad man. dom. Regis" on the top line and "Caspar Sligk" on the bottom line. The signature is written in a cursive, somewhat stylized hand.

It is safe to assume that what we have here is the signature of the first lay chancellor of the Holy Roman Empire, and the only man to hold this office under three emperors.²⁷ It is equally likely that Sigismund had no interest in who was or was not appointed to the Sienese notariate, and that the vice-chancellor was characteristically using his high position in the usual way to reward a friend. By October 26 Schlick had been in Siena three months,²⁸ quite long enough to get on close terms with his hosts the Lolli; and Schlick's relationship to the Lolli must have been close if it became, as one biographer of Aeneas suggests, the basis of a lifelong friendship between the chancellor and the humanist.²⁹ Besides, Schlick seems to have become godfather to a nephew of the Lolli during his stay.³⁰

Likewise promising is the attempt to identify that "Jacobus Petrus de Umidis" whom this document appoints to the notariate. The Umidi appear as a family of substance in Siena, originating in that city and belonging to the party of the Monte del Popolo.³¹ One of their number appears in the city magistracy in 1393³²; a Giacomo di Pietro, who is pretty clearly our Jacobus Petrus, is one of four Proveditori of the Comune of Siena in 1464.³³ These officers were chosen every six months from among the most trustworthy citizens and were associated with the *camerarius*, the head of the Biccherna, or council of finance, which also had charge of public works. If, as seems likely, the Proveditori were older men, Giacomo di Pietro may well have been, thirty-two years before, a young man the age of Kaspar Schlick, then about thirty, during the latter's stay in Siena and become one of a circle of friends, fellow students at the University, that had until the previous year included Aeneas Silvius. The conjecture—for this is all it can be—is aided by a local compiler of baptismal records;³⁴ although no entry is made of the baptism of our Giacomo, under 1439 there appears that of one Marco, di Ser Giacomo di Piero of the Umidi, *Notaro*. If Giacomo had been a young man in 1464 this entry could not be. But the trail by which this document entered the Piccolomini archive—and hence can be used to link the young Aeneas and Schlick directly through the notary Umidi—is rather more difficult to trace. There do not appear, in local compilations,

any marriages of Piccolomini to Umidi in the generations immediately after 1432, but there are plenty of instances of marriages of members of these families into the same Sienese family during the fifteenth and sixteenth centuries; Siena never was a large place, and it is doubtless through some such connection that the document started on its way.³⁵

But it seems clear, for all the conjecture that may be necessary to relate it to specific incidents and persons, that this parchment has some bearing on the more personal aspects of Kaspar Schlick's stay in Siena, and hence, for all its dry, official character, on the friendship of Aeneas and the great chancellor, a friendship without which the humanist might perhaps have remained a literary figure and no more, and perhaps, also, somewhat less of a literary figure than he proved to be. And it takes us back in the lives of both these men to a time when they had concerns more important than the politics of church and state, to a winter in Siena, "the city of Venus," where "the Snow falls down into the Streets, and administers sport to the People; the Ladies throw Snow Balls into the Street, and the Young Sparks into the Windows."³⁶

TRANSLATION

Sigismund, by the grace of God King of the Romans, forever Augustus, and King of Hungary, Bohemia, Dalmatia, Croatia, etc. To the honorable Jacopo Pietro de Umidis, of Siena, our public Notary and esteemed confidant of the Holy Empire, royal favor and all good fortune. Honorable and esteemed confidant: the manifest and abounding purity of allegiance and loyalty in which you strive eagerly to adhere to our obedience moves our Highness' royal clemency that we may the more willingly direct our attention toward those things by which the increase of your honor and advantage may become the greater, and we shall honor you with that mark of singular favor by which you may have power becoming our majesty and be fruitful in unceasing zeal for others. We, therefore, have made, created, ordained, and constituted, and do make, create, ordain, and, by the Roman royal authority, in the manner, way, and form by which it is to be more efficaciously done, with deliberate mind and of our own certain knowledge, by these presents do constitute you, Jacopo, public Notary and Tabellio, first having received from you the usual personal corporeal oath of fidelity due, in these words:

“I, the aforesaid Jacopo, do promise and swear that I shall be faithful to the most Serene and glorious prince and lord, the lord Sigismund, by divine protecting clemency King, forever Augustus, of the Romans and of Hungary, Bohemia, etc., my most gracious lord King, and to all his successors, Emperors of the Romans and Kings, legitimately succeeding, nor shall I ever be in councils in which there is treated of danger to them. I shall promote their welfare and safety and I shall faithfully avoid injury to them as far as in me lies. I shall not write public instruments or contracts of whatever kind on paper or on old or erased material, but on clean and new parchment. I shall faithfully set down wills and codicils and testamentary dispositions of whatever kind, as well as the aforesaid documents, and I shall keep them in secret and divulge them to none until they should be published either by the order of a Judge or by the exigency of justice. I shall at all times promote the affairs of unfortunate persons, widows and orphans. And I shall faithfully exercise the notarial office, giving no heed to gifts, to ill-will, or to favor. So may Gold help me, and the holy evangels of God;”

Sigismundus Dei gracia Romanorum Rex semper Augustus ac
dis de Senis publico Notario nro et Imperij sacri fidei dilecto / Graciam re
qua nris obsequijs feruenter studeas inherere regiam nr Celsitudinis clemo
prosequamur gratia fauoris singularis per quam existere valeas nre cunctis
mo deliberato et ex certa mra scientia fecimus creauimus ordinauimus et co
potest constituimus per pntes teq de predicto Notariatus et thabellionatus of
as debite corporali scilicet iuramento propo m huc uerba .i. Ego Jacobus sup
fauente clementia Romanorum Regi semper Augusto ac Hungarie Bohem
legitime intrantibus nec unq ero in consilio ubi periculum corpe tractetur.
et contractus quosamq non scribam in papiro aut carta vetere vel abrasa
conscribam fideliter et ea omne obseruabo nulliq pandam donec debeant au
omni tempore promouebo. Et officium notariatus exercebo fideliter non atten
no regie statuentes edito exnunciantea possis et ualeas per totum sacrum
qm priuata rltimas quascunq uoluntates iudiciorum acta ac omnia et singula
dilecter quod alteri partium prodesse ualeat uel obesse / Quis Instrumentis
sigillo testimonio litterarum . Cact Senis anno domini millesimo Quadring
Romanorum vicesimotercio, Bohemie vero Tredecimo . .:

Decreeing and by this royal Roman edict establishing that from now on henceforth you do have power and authority throughout all the Holy Roman Empire and the lands subject to it and in all places whatsoever to make and to draw up documents, public as well as private, last wills of any kind, acts of Courts of justice, and to do all and singular those things which are said to pertain to the office of notary, adding or subtracting nothing maliciously or fraudulently because it might serve to profit or to injure the interests of another; and that full faith be held in all places toward documents and writings to be drawn up by you, as it is set out above, by the seal as witness of the present letters of our Royal majesty. Given at Siena, in the year of our Lord one thousand four hundred thirty second, the twenty-sixth day of October, in the year of our reign over Hungary, etc., the forty-sixth, over the Romans the twenty-third, over Bohemia truly the thirteenth.

Bohemie **D**almatie **C**roacie etc. **R**ex. **H**onorabili Jacobo Petri de **S**igni
 me bonum. Honorabilis fidelis dilecte. Influens deuotionis et fidelitatis prompta sinceritas/
 uit q̄ adea libentius intendimus per que tui honoris et comodi accrescat incrementum reḡ illa/
 indefessenti studio fructuosus. De igitur Jacobum Notarium publicum seu Tabellionem Ami/
 facimus creamus ordinamus et auctoritate Roman Regia modo via et forma quibus melius fieri
 main et calamarium ac amuli traditionem prout moris est inuestimus recepto prius etc̄ fidelit̄
 committo et iuro q̄ fidelis ero Serenissimo et gloriosissimo principi et dno dno Sigismundo diuina
 a Domino meo gratiosissimo et omnibus Successoribus eius Romanorū Imperatoribus et legibus/
 salutem eorū promouebo dampnum eorū pro mea possibilitate auertam fideliter. publica instra/
 brana munda et noua. testamenta et codicillos ac quascunq̄ ultimas uoluntates necnon dicta testu/
 iudicia relexigente iusticia promulgari. Causas miserabilium personarū orphanorū et uiduarū /
 iura ad iudicium uel fauorem. Sic me deus adiuuet et sancta dei euangelia. Decernentes et hoc Roma/
 m̄ Impium et terras eidem subiectas et ubiq̄ locoꝝ facere et conscribere Instrumenta tam publica/
 que ad dictum notariatus officium pertinere dicuntur nil addens uel minuens maliciose uel frau/
 s ut premititur per te sciendis adhibeant ubilibet plena fides. Pnauim sub nre Regie auctoritate
 etc̄ sc̄mo secundo die m̄gesima sexta Jacobus. Regnoꝝ nroꝝ anno hungarie etc̄ Quadagesimo sexto

NOTES

1. A good short biography is Cecilia M. Ady, *Pius II* (London, 1913); the major work remains G. Voigt, *Enea Silvio de' Piccolomini als Papst Pius II und sein Zeitalter*, 3 vols. (Berlin, 1856-63). More recent is Gioacchino Paparelli, *Enea Silvio Piccolomini* (Bari, 1950). All of these owe much to Aeneas' own autobiography, *The Commentaries of Pius II*, trans. by Florence Alden Gragg and Leona C. Gabel [*Smith College Studies in History*, XXII, nos. 1, 2, XXV, XXX, XXXV, XLIII] (Northampton, Mass., 1936-57).
2. For Kaspar Schlick's career, and how it was prosecuted, see Alfred Pennrich, *Die Urkundenfälschungen des Reichskanzlers Kaspar Schlick nebst Beiträgen zu seinem Leben* (Gotha, 1901).
3. Rudolf Wolkan, *Der Briefwechsel des Eneas Silvius Piccolomini* [*Fontes rerum austriacarum: Österreichische Geschichtsquellen*, Abt. 2, LXI (Vienna, K. Akad. der Wissenschaften, 1909)], *passim*.
4. She is referred to as one Costantia, of the house of the counts of Colalto and San Salvatore; but this appears to be just another of the numerous forgeries of our Kaspar Schlick. See Pennrich, *Urkundenfälschungen*, 15-16.
5. Aeneas seems to have been presented to Schlick around the time of his appointment by the Chancellor's relative, Nicola Arcimboldi of Milan, to whom Francesco Filelfo had presented him long before, in 1431 (Paparelli, *Enea Silvio*, 29). His meeting with Arcimboldi does not seem to have had anything to do with Schlick's sojourn with the Lolli in the following winter.
6. E.g., Jacob Burckhardt, *The Civilization of the Renaissance in Italy*, ed. L. Goldschneider (London, 1950), 11: "On his second [this] visit Sigismund came as a mere adventurer; for more than half a year he remained shut up in Siena, like a debtor in gaol, and only with difficulty, and at a later period, succeeded in being crowned at Rome."
7. This is not the occasion to attempt a bibliographical study of the *Euryalus and Lucretia*. It appeared in print at least as early as 1470 in an edition of Ulrich Zell, Cologne (*Enee Siluij poete Senensis de duobus amantibus Euralio & Lucretia*): L. Hain, *Repertorium Bibliographicarum* (Stuttgart and Paris, 1826). Hain gives 29 imprints of the Latin text before 1500, with two German translations, three French, and three Italian: *Rep. Bibl.*, I, pt. 1, 25-29, nos. 213-248), to which D. Reichling, *Appendices ad Hainii-Copingeri Rep. Bibl.*, fasc. 1 (Munich, 1905), adds one Latin edition; the British Museum lists 14 incunabula in its printed catalogue of 1881-1900. An English edition may have appeared as early as 1549: see *The Hystorie of the Moste Noble Knight Plasidas and other Rare Pieces . . . forming*

part of the *Pepysian Library at Magdalene College, Cambridge* (London: the Roxburghe Club, 1873), Introduction, vi. This volume reprints an English translation of 1567, "The goodli history of the moste noble and beautiful Ladye Lucre of Scene in Tuskan, and of her loue Eurialus," etc. (London, W. Copland, 1567), on pages 113–161 and the Latin text of a Cologne imprint of 1476 (Hain, no. 217; Ernst Vouilliéme, *Der Buchdruck Kölns bis zum Ende des Fünfzehnten Jts.* [Gesellschaft für rheinische Geschichtskunde, *Publikationen*, XXIV] (Bonn, 1903), 417–418, no. 942) on pages xxxiii–lxvii. Its continuing vogue is clear from an edition in the Furness Library, *The History of the Amours of Count Schlick*, etc. (London: for James Woodward, 1708). It may be found in the principal early edition of Pius' collected works, *Aeneae Silvii Piccolominei Senensis, qui post adeptum pontificatum Pius eius nominis secundus appellatus est opera quae extant omnia*, etc. (Basle, 1551), Pontif. Epist., Lib. I, ep. CXIII, 623–644 (The Lea Library possesses what appears to be a reprint, of 1571, of this edition); also in Wolkan, *Briefwechsel*, LXI, ep. 152, 353–393.

8. In the conclave of 1458 at which he was elected pope, his rival Guillaume d'Estouteville, Cardinal of Rouen, used Aeneas' literary past against him. Aeneas reports the Frenchman's words: "And look at his writings! Shall we set a poet in St. Peter's place? Shall we govern the Church by the laws of the heathen?" (Pius II, *Commentaries*, I, 95).
9. For a critique see Giovanni Zannoni, "Per la 'Storia di due amanti' di Enea Silvio Piccolomini," *Atti della Reale Accademia dei Lincei*, ser. IV, vol. VI, 1° semestre (1890), 116–127. This article puts forward the hypothesis that Lucretia was the first wife of Aeneas' tutor and lifelong friend Mariano Sozzini; the novel itself is in the form of a letter to Sozzini. This conjecture is on its face unlikely, as is the assertion that it was not until 1724 that anyone supposed that Euryalus was in fact Kaspar Schlick (*ibid.*, 116). Schlick's identity was well known to the translator of the English edition of 1708 (above, note 7), who indicates nowhere that he is making any sort of disclosure. Ady, *Pius II*, p. 16, and Paparelli, *Enea Silvio*, p. 93, sharply reject Zannoni's identification of Lucretia; the latter finds that "la forza di certe sentenze e la vaga tristezza che avvolge la fine della vicende (Lucrezia muore di dolore per la partenza dell'amante) sono indici sicure d'una serietà spirituale ben superiore alla frivolezza della materia narrata, e quasi autorizzano il presagio di diversi e più maturi orientamenti del pensiero" (*ibid.*, p. 94). Paparelli may be too intent upon fulfilling one avowed purpose of his book, which is to reconcile the author of worldly romance to the crusading pope of a later day. This is a

difficult task, however necessary it may seem, for the *Euryalus and Lucretia* was the work of no carefree youth: Aneas when he wrote it was 37 or 38, an age which was not considered young in his time and ill health had made him prematurely aged.

10. Wilhelm Atmann, *Die Urkunden Kaiser Sigmundis*, II (1424–1437) [Böhmer, *Regesta Imperii*, XI] (Innsbruck, 1897–1900), 224, no. 9288, disputes this reading: “Okt. 26, Siena: ernennt Jacobus Petri de *Vinidis* aus Siena zum Notar.” Anyone familiar with the Gothic hand may appreciate the problem here but, as it happens, the individual in question can be identified with very little doubt.
11. The side used for the document is smoother and much lighter in color than the verso, which shows traces of the hair of the animal. The Italians generally used the goatskin or sheepskin for documentary parchment, and the Germans thicker calf-skin the preparation of which gave both sides a nearly identical color and texture. See Harry Bresslau, *Handbuch der Urkundenlehre für Deutschland und Italien*, II, 2 Abt. (2d ed., Berlin & Leipzig, 1931), 494.
12. “. . . publica instrumenta et contractus quoscunque non scribam in papiro aut carta veteri vel abrasa sed in membrana munda et nova.”
13. Bresslau, *Urkundenlehre*, II, 489, 491–493.
14. In the Middle Ages there was some confusion between paper and papyrus, as our Anglo-French word “paper,” derived from *papyrus*, will indicate; although Du Cange, *Glossarium Mediae et Infimae Latinitatis*, ed. 1845, V, 69, does not give paper as a meaning for *papyrus*, he indicates that meaning in ML in defining specific compounds of the word.
15. Bresslau, *Urkundenlehre*, II, 499.
16. “Volumus etiam et sancimus ut predicta instrumenta publica et alia similes cautiones non nisi in pergamenis in posterum conscribantur. Cum enim eorum fides multis futuris temporibus duratura speretur, justum esse decernimus ut ex vetustate forsitan destructionis periculo non succumbant. Ex instrumentis in chartis papyri [meaning here paper: see above, note 14] . . . scriptis . . . nulla omnino probatio assumatur.” (A. Huillard-Bréholles, *Historia Diplomatica Frederici II* (Paris, 1852–61), IV, 56–57).
17. *Ibid.*, II, 9.
18. Bresslau, *Urkundenlehre*, II (1931), 501.
19. *Ibid.*, p. 118.
20. Gabriel Peignot, *Essai sur l'histoire du parchemin et du vélin* (Paris, 1812), p. 108.
21. *E.g.*, Bresslau, *Urkundenlehre*, II (1931), 501; A. Giry, *Manuel de diplomatique* (Paris, 1894), 497.

22. W. Erben, *Die Kaiser- und Königsurkunden in Deutschland, Frankreich und Italien* [*Handbuch der mittelalterlichen und neueren Geschichte*, ser. 4, vol. I (Munich, 1907)], 244.
23. *Enciclopedia Italiana*, XXIV (1934), title, "Notaio," 974.
24. Abbate Galgano di Bichi, *Nomi, Cognomi, e Patrie di Persone Ascritte nel Collegio de' Notari di Siena*, ms., 1724, Siena, Archivio di Stato, A. 108, fol. 2.
25. L. Pastor, *History of the Popes from the Close of the Middle Ages*, ed. F. Antrobus, III (London, 1900), 124.
26. Clearly, that is, to Associate Professor Norman P. Zacour, now of Franklin and Marshall College, who provided the reading given.
27. The identification may be made more certain, given the spelling used, by reference to a document of the previous May (1432), endorsed "ad mandatum domini regis Caspar Sligk vicecancelarius" (Karl Schellhaus, "Das Vicekanzariat Kaspar Schlick's," *Deutsche Zeitschrift für Geschichtswissenschaft*, Ser. 1, IV [1890], 347). Sigismund was, of course, Rex in 1432, and Emperor from 1433.
28. The imperial—or royal—party reached Siena July 11, 1432 (Pietro Russo, contin., Giovanni Bandino de Bartolomei, *Historia Sanensis* [L. A. Muratori, *Rerum Italicarum Scriptores*, XX (Milan, 1731)], col. 40). This chronicler mentions that during a solemn oath-taking by the Sieneese, Sigismund "Guasparem quemdam à secretis ad se accessivit" (*ibid.*, col. 42). This must be our Kaspar.
29. Paparelli, *Enea Silvio*, p. 91.
30. *Ibid.*; Paparelli gives no source for this information.
31. Antonio Sestigiani, *Compendio Istorico di Sanesi Nobili per Nascita, Illustri per Attioni, e Riguardevoli per Dignità*, etc.: ms., ca. 1696–98, Siena, Archivio di Stato, A.30³, II, fol. 312. The Monte del Popolo was formed in 1385—at the time of the upheaval through which Aeneas' grandfather had been exiled—out of members of the Riformatori who seceded from that party and others of the *popolo minuto* who had never been admitted to it.
32. This is Mariano di Jacomo (Sestigiani, *loc. cit.*).
33. *Ibid.*, from a memorial of that year in the Archivio di Biccherna.
34. Abbate Galgano di Bichi, *Raccolte di Nomi di Persone Nobili Battezzate in Siena*, etc., ms., 1713, Siena, Archivio di Stato, A. 52, fol. 431.
35. *E.g.*, through the Placidi, Buoninsegni, or Trecherchi: see the good Abbate Galgano di Bichi and Girolamo Manenti, *Raccolta di Denunzie di Contratti di Matrimonij tanto fra Persone Nobili Sanesi*, etc., ms., 1714, Siena, Archivio di Stato, A. 56, A. 58, IV, fol. 251–339, VI, fol. 355–357.
36. *History of the Amours*, etc. (London ed., 1708), preface [7], 41.

Theological Exercises

2^d. Evening. March 8th 1767

In our last Exercises, Gent^l. I observ'd to you that Theology, the Subject in which we are now engag'd, is the most grand & sublime, that can employ the Thoughts of Men; that it has the most high God for its Author, Object & End; being employ'd to lead us to such Knowledge of Him & his adoreable Perfections as we are in our present capable of attaining, in the Contemplation of his glorious Works of Creation Providence & Redemption; that it is design'd to unfold to us the most important Truths — our own Origin Duties & future Destination; — to teach us how our Natures may be perfected, & our Souls enlightened, purified saved for ever united to the Fountain of all Perfection; and in short that it comprehends every most essential Concern of Man in every Period of his Existence.

Facsimile of first page of Dr. Smith's manuscript notes

William Smith, First Provost of the University

NEDA M. WESTLAKE*

TWO significant gifts to the William Smith Collection have been recently added to the Rare Book Collection. The Friends of the Library have made possible the purchase of a rare printing of the recommendation to the University of Oxford that William Smith be granted the degree of Doctor of Divinity, dated March 12, 1759, and signed by the Archbishop of Canterbury and the Bishops of Durham, Salisbury, St. Asaph, Gloucester and Oxford. Judge Jasper Yeates Brinton, of Cairo, Egypt, University of Pennsylvania A.B. 1898, LL.B. 1901, LL.D. 1959, and direct descendant of the Provost, has given four manuscript notebooks of lectures delivered by Dr. Smith at the College in 1767, 1768, and 1769.

The recommendation to the University of Oxford highlights William Smith's diversified activities in the interests of education and public safety. Largely at the instigation of Benjamin Franklin, he had become the first Provost of the College and Academy at Philadelphia in 1754, when he was twenty-seven years old, and had served brilliantly as administrator and teacher, developing a remarkable curriculum for the young institution. He was greatly concerned about the lack of educational possibilities for the German immigrants in Pennsylvania and had urgently supported schools for their benefit, an action which did not meet with the complete approval of the Pennsylvania Assembly. Ordained to the priesthood in the Church of England in 1753, he was a vigorous churchman and a strong friend of the Penns and of the proprietary interests, not attitudes likely to endear him to Franklin and some other Trustees of the College. In addition, during the French and Indian War, he was eloquent in criticism of the Assembly for its failure to provide adequate military protection against the French and Indians.

Smith's Anglican and pro-Penn tendencies, his insistence that immigrants should be denied voting privileges until they had learned English, and his antagonism to the Quaker persuasion

* Rare Book Collection, University of Pennsylvania Library.

of non-aggression caused severe criticism in the press in 1756. He was completely exonerated by a committee appointed by the Trustees of the charge of erroneous teaching, growing out of these disputes. The situation led directly to the incident which forced him to go to England in 1758 and which provided the occasion for the recommendation made by distinguished clergymen to the University of Oxford.

William Moore, who later became Smith's father-in-law, was also outspoken in criticism of the failure of the Assembly to oppose the French with military force. The Assembly retaliated by requesting the governor to remove him from his office as judge. He responded by printing in two Pennsylvania newspapers an article accusing the Assembly of slanderous action, and William Smith was instrumental in having the article reprinted in one of the German papers. The next Assembly caused the arrest of both Moore and Smith on the ground that they had libelled the preceding governing body, and Smith spent a total of several months in the Walnut Street jail. From the Minute Book of the Trustees comes the following resolution, dated February 4, 1759:

"The Assembly of the Province, having taken Mr. Smith into Custody, the Trustees considered how the inconvenience from thence arising to the College might be best remedied; and Mr. Smith having expressed a Desire to continue his Lectures to the Classes which had formerly attended them, the students also inclining rather to proceed in their Studies under his care, they ordered that Said classes should attend him for that Purpose at the usual Hours in the Place of his present confinement." The classes accordingly met, and the Provost forwarded his appeal against the action of the Assembly to the Crown. Judge Moore was exonerated by the Governor, and Dr. Smith sailed for London, arriving January 1, 1759, and receiving his vindication from the King's Council eight months later.

The Anglican clergy had watched William Smith's career with interest and admiration, and in March of 1759 the Archbishop of Canterbury and five Bishops signed the recommendation to the University of Oxford, which in its printed form has been the recent gift from the Friends of the Library.

In the document, the signers call attention to the Provost's brilliant success at the College and Academy, to his efforts to promote the religion and education of immigrants, and to the fact that he had taken "every Opportunity to excite the People to the Defence of their inestimable Possessions, and to discourage that pernicious Doctrine too prevalent there, viz.: 'That it is unlawful for Christian men to wear Weapons and serve in the Wars'. . . ." They conclude with a statement that they are satisfied of the illegality of the action against Dr. Smith and urge the University of Oxford to grant the degree of Doctor of Divinity. The diploma was received on the 27th of March, 1759, and Dr. Smith returned to Philadelphia in October, armed not only with the prized degree, but a like one from the University of Aberdeen and an order of reprimand to the provincial Assembly from the King's Privy Council.

While in England, Dr. Smith was not unmindful of his College in Philadelphia and made many influential friends who were later most useful to him when he returned to England in 1762 to elicit funds for the institution. The character of that colonial college becomes much more evident with the appraisal of the manuscript notebooks which Judge Brinton has given the University. Against the background of the rigorous and eclectic curriculum which he had instituted, Dr. Smith's lecture notes, in his fine, clear hand, indicate both the quality and content of his own teaching.

In the schedule of courses suggested by Dr. Smith in 1754 and adopted in 1756, he was to be responsible for instructing in Moral and Natural Philosophy. The notes for the lectures, entitled "Theological Exercises," are dated March 8, 1767 (16 pages); March 13 and 27, 1768 (21 pages); April 23, May 7, June 12, 1768, and April 23, May 7, June 12, 1769 (40 pages). The general theme of the lectures is a review of theological concepts leading from the existence of God to the development of the Christian faith based on the divine revelation contained in the Bible. After establishing the preeminence of the Christian faith, he went on to expose the inadequacy of the ancient philosophers, the rigidity of the Mosaic law and the more complete revelation in the person of Christ. In his remarks on the method

to be followed by his students in writing their own exercises, he states that they are not to contain "a laborious collection" of what has been said on particular subjects, but "only such matters as may show that the young gentlemen have considered and digested the principal points."

In the area of Natural Philosophy, to be taught by the Provost and Vice-Provost, the subjects noted in the 1756 curriculum are: Chemistry, hydrostatics, pneumatics, optics, and astronomy. In Dr. Smith's Notebook for his lectures on physics, he covers the subjects of specific gravity, hydraulics, the property of the lines of the parabola, observations in the "Sucking Pump," optics and the solar system. His comments indicate that the College had considerable scientific equipment for experimental purposes and that the Provost well understood their uses, giving his students information creditable to any eighteenth-century natural philosopher.

Library Notes

Various Gifts

AUCHMUTY, J. J.—His “The Lecky-Lea correspondence in the Henry Charles Lea Library of the University of Pennsylvania, Philadelphia, U. S. A.” (Reprint from *Hermathena*, XCII, 1958.)

BIDWELL, CHARLES E.—A miscellaneous collection of material.

CHANG-RODRIGUEZ, E.—*Amauta* (nos. 1–32).

CORNOG, DOUGLAS Y.—A miscellaneous collection.

DECHERT, ROBERT—Provost William Smith, *Discourses on Public Occasions in America* (London, 1762), including an autograph from the author to John Morgan, a graduate of the first class of the School of Medicine. Also, 119 volumes including 48 volumes of the works of William McFee which have been placed in the Rare Book Collection.

FREE LIBRARY OF PHILADELPHIA—19 Chinese books.

GENERAL ELECTRIC COMPANY, DEFENSE ELECTRONICS DIVISION—*Tempo Reports*.

GREGOIRE, CHARLES—His publications and reprints.

HUEBSCH, BEN W.—Twenty letters from Theodore Dreiser.

LAYCOCK, MRS. RALPH—A collection of Chinese books consisting of local histories of the capital cities of the provinces of China and of famous places, as well as histories of some of the provinces themselves. The gazeteers are valuable sources for geography, geology, antiquities, and folklore, as well as for history and biography. The books belonged formerly to the late William Edgar Geil.

MARX, WERNER—*Neue Zeit; Revue des geistigen und öffentlichen Lebens*. Also, approximately 200 volumes formerly belonging to the Philadelphia *Naturfreunde*.

MILLER, KARL D.—Who's Whos, books on education and general subjects.

PAKISTAN EMBASSY—Book and pamphlet material on Pakistan.

PARRY, RICHARD—A varied collection of 1024 volumes, chiefly British history, church history, mysteries, and engineering.

PECKHAM, MORSE—15 consecutive editions of Charles Darwin's *On the origin of species*.

PRESTON, MALCOLM—An autographed copy of Ivan P. Pavlovs' *Lectures on Conditioned Reflexes*, translated by W. H. Gantt (New York, 1928).

PRINZMETAL, MYRON—The thesis of John Morgan, *De Puopoesi, sive Tentamen Medicum Inaugurale, De Puris Confectione* (Edinburgh, 1763).

SCOTT, WALTER—A miscellaneous collection including texts on physics, medicine, geology, and geography.

RUBINOFF, MORRIS—28 Russian publications on mathematics.

SHUMAN, R. BAIRD & H. CHARLES HUTCHINS, II—Three books on history in memory of Miss A. Louise Stern.

SKILLING, JOSEPH KENNARD—Approximately 3,500 books, pamphlets, and periodicals, largely in the fields of literature and history.

SOTONOFF, SAMUEL—Benjamin Smith Barton, *Collections for an essay towards a Materia Medica* . . . Part Second (Philadelphia, 1804).

STEVENS, B. F. & BROWN, LTD.—Lawrence Clark Powell, “. . . and Brown” (London, 1959).

STROUSE, ADELINE K.—Adolphe Thiers, *Atlas de l'Histoire du consulat et de l'empire* (Paris, 1875), and his *Atlas des campagnes de la Révolution Française*.

THOMPSON, DANIEL GARRISON BRINTON—Six boxes of lecture notes, correspondence, maps, scrapbooks, and printed material by and about Daniel Garrison Brinton.

WATZ, C. L.—*Philadelphia Medical and Physical Journal*, volumes 1 & 2 (1804, 1805); and Parts 2, 4, & 6 of Braithwaite's *Retrospect of Practical Medicine and Surgery* (1843).

WOLF, EDWIN, II—His reprints of articles.

ZANZINGER, HELEN—A set of the *Cambridge History of English Literature*; a miscellaneous collection of German grammars, textbooks, and general fiction and non-fiction.

We gratefully acknowledge other gifts from faculty members: Mac Barrick, Derk Bodde, John Brainard, Althea K. Hottel, Solomon S. Huebner, Calvin F. Kay, Adolph Klarmann, Glenn R. Morrow, G. Holmes Perkins, A. G. Reichenberger, Pincus Schub, Max Silber-schmidt, and Chester E. Tucker.

J.M.G.

Gifts to the Rare Book Collection

MR. AUGUST MENCKEN has recently provided the one book necessary to lend distinction to the Library's collection of H. L. Mencken by making a gift of *Ventures into Verse* (Baltimore, 1903), Mr. Mencken's first venture into print and his last into verse. With a nucleus of the major Mencken titles, the Library has acquired many more rare first editions and manuscript letters in the Dreiser Collection, the Burton Rascoe Collection, and in the purchase from Mr. Siegfried Weisberger in 1957.

H. L. MENCKEN in mature years held a dim view of his poetic publication and exerted some energy to recover copies of the book. By the 1920's, to quote one of his biographers, "*Ventures into Verse* became something of a problem: the popularity of his first editions swept it into the first rank of rare books, and its harmless Kipling imitations, agreeable enough from an adolescent poet, became embarrassing to a famous critic. All requests for it, even from his closest friends, were turned aside with vague references to the bank vault where it was supposed to be kept. The *Sunday Sun*, when it began reprinting poems from it, received a cease-and-desist order from Hollins Street. In later years he strenuously protested that he never bought up copies in the secondhand book market, but at least one New York dealer who knew him remembers that he did."*

Many writers have much more cause to blush over their first publication, and the Library is deeply grateful to MR. AUGUST MENCKEN for adding this fine and long-sought book, inscribed and one of the few copies in boards, to the Mencken Collection.

An important addition to the James T. Farrell Collection has been made by MRS. HELEN DILLON, Mr. Farrell's sister. She has given approximately 400 letters, notes, telegrams, clippings, and family snap-shots received from Mr. Farrell over the past several years.

MISS ANNA A. WINTERSTEIN has donated several bound volumes of early nineteenth century Philadelphia newspapers to the Library. Among them are choice runs of the *Franklin Gazette*, the *Aurora and Franklin Gazette*, and the *Age*.

N.M.W.

Important Purchases

Accademia d'Italia, Rome. *Inscriptiones Italiae*. 1936—(standing order).

* William Manchester, *Disturber of the Peace: the Life of H. L. Mencken*, New York [1951], pp. 126-7.

Archiv cesky cili stare pisemne pamatky ceske i Moravske. Prague, 1840–1941. Volumes 1–33, 35–37.

Archivio Storico Pratese. Anni I-XXXII (1916/17–1956).

Athena: Syngamma Periodikon tes en Athenais Epistemonikes Hetaireias. Athens, 1890–1919. Scattered volumes.

Avery Memorial Architectural Library Catalog. 6 volumes.

Bamberger Apokalypse. Facsimile reproduction. 1958.

(Belleville, Philippe de) *Théâtre d'Histoire*, Bruxelles, 1613.

Bray, C. D. *Architectura Moderna.* Amsterdam, 1631.

Brinkmans Catalogue van boeken. 1901–1925. 8 volumes.

Broadside concerning Colonial Tea Tax. 1773.

Bulgarska Akademiia Na Naukite. Spisanie. Kniga 1: Klon istoriko-filologichen i filosofsko-obshtestven. Sofia, 1911–1950. Volumes 1–34.

Carleton, Guy. *Papers*, 1747–1783. (Microfilm, 10,434 items).

Chevreau, Urban. *Chevraeana.* Paris, 1697–1700. 2 volumes.

Duschesne, Joseph. *Grand Miroir du Monde.* Lyon, 1587.

Encyclopedia Canadiana. Ottawa, Grolier Society of Canada, 1957.

Facts on film, May 17, 1954—June 1961. (Microfilms of pamphlets and other ephemera on the subject of segregation).

Fiocco, Giuseppi. *Francesco Guardia.* Turin, 1958.

Flanders. Laws, statutes, etc. Collection of 54 placards, edicts, and ordinances. 1587–1636.

Gesellschaft für Typenkunde des XV Jahrhunderts. *Veröffentlichungen.* 38 volumes.

Glaser, Christopher. *The compleat chymist.* London, 1677.

Goldschmidt, Victor. *Farben in der Kunst.* Heidelberg, 1919.

Goncourt, Edmond and Jules de. *Journal.* Monaco, 1956. 20 volumes.

Hanley, Miles Laurence. *Index to Rimes in American and English poetry, 1500–1900.* (Microcards).

Hug, Johann von Sletstadt. *Der heiligen kirche und des Roemischen Reichs wagen fuer.* Strassburg, 1504.

L'Italia del Popolo. Edited by Giuseppe Mazzini. 1849–1850. 2 volumes.

- Italy. Assemblea Costituente. *Atti*. 1943–1948. 19 volumes.
- Laurent d'Orléans, Dominican. *Somme le Roi*. (French manuscript, c. 1300).
- Le Pautre, Jean. *Oeuvres d'Architecture*. Paris, 1751. 3 volumes.
- Madisonian* (Washington). August 16, 1837—April 1845. (Microfilm).
- National Union Catalog*. 1953–1957. 3 sets, 28 volumes each.
- Poliziano, Angelo. *Opere*. Florence, 1499.
- Raccolta manoscritta di Componimenti poetici di un anonimo Autore Fiorentino*. (Manuscript, 16th or 17th century).
- Riga, Petrus de. *Aurora*. (Manuscript on vellum, c. early 13th century).
- Rodriguez de Almela, Diego. *Valerio de las hystorias*. Toledo, 1541.
- Santiago de Chile. Biblioteca Nacional. *Catálogo breve de la Biblioteca Americana que obsequia a la Nacional de Santiago J. T. Medina. Manuscritos*. v. 4, 1951.
- Sermones dominicales per Circulum anni*. (Manuscript, late 13th century).
- Shakespeare works. Texts for first folio with quarto variants, edited by Herbert Farjeon. 1929–1933. 7 volumes.
- Statuti Balangero, Mathi, e Villanova di Mathi. Statuti Castino. Statuti di Vigliano d'Asti. Statuti Valperga. (Manuscript).
- Tignonville, Guillaume de. *Dits des philosophes*. (Illuminated manuscript on vellum, c. 1410).
- Thurgauische Beiträge zur vaterländischen Geschichte*. Volumes 1–93, 1861–1956.
- Toulouse. Laws, statutes, etc. *Consuetudines Tolosae*. 1544.
- United States Telegraph* (Washington), February 6, 1826–February 21, 1837. (Microfilm).
- Venice. *Cronica Venezina Popolare, dal principio della città all'anno 1477*. (Manuscript, last entry dated June 1477).
- Vignola, Barozzio. *Regular architect*. London, 1682.
- Washington Daily Union*, May 1845–April 1889. (Microfilm).
- Washington Globe*. December 7–29, 1830; 1831–April 1845. (Microfilm).
- Wesel, Johann Ruchart von. *Examinato articulis . . . heresi suspectus*. (Manuscript, 1479).

A.S.C.

La Celestina, or *Comedia de Caliste y Melibea*, was one of the most popular of Spanish sixteenth-century works, and was published widely throughout all of western Europe. Two early French translations have within the year been acquired: Paris, 1542, and Paris, 1578.

The *Summa Caietana*, Rome, 1525, is an edition of two works by Cardinal Tommaso de Vio, or Cajetan, papal legate in Germany during the early years of the Reformation. The volume contains the "Summula peccatorum" and "Jentacula Novi Testamenti."

The Dominican Johann Host von Romberch, another ardent fighter against the Reformers, also wrote a treatise on mnemonics, first published in 1520. The Library has acquired the edition of 1533, entitled *Congestorium artificiose memorie . . . opus omnibus theologis, predicatoribus et confessoribus*, published at Venice by Melchior Sessa.

An early work on the art of preaching is the *Manuale curatorum predicandi* by Johann Ulrich Surgant, Basel, 1503.

An interesting pamphlet from the Neufforge Library is an 8-page German poem on three famous women, Clytemnestra, Tullia, and Cleopatra: *Drey schöner Historij, von dreyen Heidenischen mörderischen Frawen*, Nuremberg, 1540.

Translations of classical works into modern languages continue to be a major collecting emphasis. Among the items recently purchased are: Quintus Curtius Rufus, in Italian, Florence, 1530; Terence, in Dutch, Rotterdam, 1668; Ovid, *Epistolae Heroidum*, in Italian, Venice, 1560, and *Metamorphoses*, Italian, Venice, 1570; Livy, in Italian, 2 vols., Venice, 1574; Cicero, *Paradoxa*, in German, Augsburg, 1538, and *Epistolae ad familiares*, Italian, Venice, 1555; Herodotus, in German, Augsburg, 1535; Plutarch, *Moralia*, in French, Paris, 1577; Lucian (as included in a work by Dietrich von Pleningen), German, Landshut, 1516; and the Book of Job, Italian, Venice, 1534.

The Anabaptists were objects of both Catholic and Protestant animosity. Two Catholic attacks on these radical reformers are: Johannes Cochlaeus, *XXI Artickel der Widderteuffer zu Munster . . . widerlegt*, Dresden, 1534; Ortolf Fuchsberger, *Kurtze schlossrede wider den irfall der neügerottenn Tauffer*, Landshut, 1528.

Two incunabula of interest are a commentary on Aristotle's logic by Johannes Versor, Cologne, ca. 1489 (Hain 16029), and a school-book, *Latinum ydeoma* by Paulis Niavis, Nuremberg, ca. 1490 (Hain 11701).

The Library has a significant collection of works written, edited, or translated by the French humanist, Jacques Le Fèvre, d'Étaples (or, in the Latinized form, Faber Stapulensis). A prized addition this year was the second edition of his translation of the Bible into French, published at Antwerp by Martin Lempereur in 1534, a large and handsome folio volume. The same publisher had issued the first edition in 1530. The English Bible of 1537, or "Matthew's Bible," was based on this French edition, borrowing from it part of its introductory matter, some woodcut illustrations, and marginal notes. It is appropriate that this book was purchased with funds left to the Library by the late Charles C. Butterworth, for many years a devoted student of the Bible in English.

L.W.R.

Report from the Secretary of the Friends of the Library

DURING the year 1958-59, the Friends limited their meetings to two, the Matthew Arnold exhibition and the Darwin exhibition. This limitation to two occasions, rather than the usual three, was made because of the size, cost, and length of preparation required for the Darwin exhibition.

The Friends wish to thank Dr. William E. Lingelbach, Dr. Morse Peckham, and Dr. Loren C. Eiseley for their excellent addresses at the opening of the Darwin exhibition. And the Friends thank the American Philosophical Society Library for joining with them in celebrating the one hundredth anniversary of the publication of *On the Origin of Species*. Especially do they thank Mrs. Gertrude D. Hess, Assistant Librarian, for her advice and assistance.

The Friends also are indebted to Mrs. Neda Westlake, Assistant Curator of the Rare Book Collection, for the enormous amount of work she does in organizing and mounting all the exhibitions put on by the Friends; and to Mr. José de Aguiar, Director of the University's Printing Department, for his work in designing Friends' invitations and publications. Copies of the Darwin invitation were requested by people and institutions from all over the world.

Sent out with annual notices this year was a plea for help in the purchase for the Library of the Dr. Joseph E. Gillet Collection of Spanish and Portuguese materials. Friends contributed a total of \$305.00 toward this purchase, and the purchase has been made.

We announce with regret that since July, 1958, the following Friends have died:

Mr. William W. Bodine, Sr.	Mr. Raymond A. Speiser
Mr. James Hazen Hyde	Dr. Edward A. Strecker
Mr. Morton E. Snellenburg	

There follows below the financial statement of the Friends of the Library for the fiscal year, 1958-1959:

Balance, 30 June 1958	\$5,059.18
Contributions and Receipts	6,610.08
Expenditures	4,368.81
Balance, 30 June 1959	\$7,300.45

The Friends designed and sold special Christmas cards. Each card used material from the Rare Book Collections.

JESSE C. MILLS
Secretary

Aesthetics and the American Democracy

BY KENNETH M. SETTON*

MORE than a century ago James Russell Lowell stood at the ship's rail on his first visit to Europe; as the Spanish coast came into view, his thoughts were full of the new adventure that lay ahead. Later on he wrote in his journal: "The first sight of a shore so historical as that of Europe gives an American a strange thrill. What we always feel the artistic want of at home is background. . . . History without the soil it grew in is more instructive than inspiring—an acquisition, and not an inheritance. It is laid away in our memories, and does not run in our veins. Surely, in all that concerns aesthetics, Europeans have us at an immense advantage. They start at a point which we arrive at after weary years, for literature is not shut up in books, nor art in galleries. . . ." Lowell thus gave extreme expression to a phenomenon which Matthew Arnold was to observe in the 1880's, and it was for this reason that "American artists live chiefly in Europe: all Americans of cultivation and wealth visit Europe more and more constantly." Despite the apparent solution by the Americans of some major political and social problems in those years, Arnold looked upon American civilization as uninteresting, lacking in "elevation and beauty." American cities, largely constructed in a few generations of almost frantic building, lack the intriguing variety of the cities of old Europe, rich in the historic memories of a long past.

Buildings in most American cities have now achieved a considerable "elevation," but Arnold might still deplore their want of beauty. There were and there are many Americans who, like Ruskin, felt and still feel a spiritual lack in a landscape without castles and cathedrals. George Ticknor went to Europe in 1815 with his friend Edward Everett, to study at Göttingen and to travel, to see places about which he had read. Soon a whole procession of rich and cultivated Americans, too many to mention,

* Henry Chas. Lea, Professor of History and Director of Libraries, University of Pennsylvania. This paper was presented at the Ninth Annual Forum of the Ventnor Foundation on the "Dynamics of Democracy," January 30, 1960, Atlantic City, New Jersey. This was not originally intended for publication and is printed here at the request of the Foundation.

were going to visit and to live in Florence, Rome, Paris, and other European cities. Longfellow spent the winter of 1826-27 in Paris and the next year in Rome; James Fenimore Cooper rented the famous Italian villa of Schifanoia; Nathaniel Hawthorne made Rome the setting of the *Marble Faun*; Charles G. Perkins sketched some of the chief monuments of the Italian Renaissance; and, finally, Henry James found in Italy the scenes of some of his best known novels.

It was in 1854 that Lowell made the entry in his journal with which I began, but the American mind, or at least many American minds, will be found still travelling back to Europe, to the spiritual sources of American culture. Although the legal and political institutions of the United States are largely derived from England, even as the American language is English, it is possible to exaggerate the extent and importance of the English background of American civilization. Millions of Americans are of German, Italian, Irish, Greek, Scandinavian, and central-European origins, and these origins are reflected in everything from American cooking to American universities.

The European background of American culture, together with sheer romanticism, has drawn many American scholars to the professional study of European history, even to the study of the European middle ages. With the affection that a child entertains for his grandmother, more than four hundred American scholars have chosen medieval civilization as their particular domain of research and teaching. Matthew Arnold, who found us lacking in so many respects in the 1880's would deplore this fact, presumably, for he liked the apparent social equality that characterized American civilization, where there were few of the invidious social distinctions which he believed marred British society, and which had come out of what he calls "the great frippery shop of the Middle Ages."

We are all mercurial enough to be influenced by our surroundings. The social function of art is to improve the appearance of life, make it more interesting, more attractive, and inspire further achievement by sustained emulation. Aurignacian man had to decorate the walls of his caves at Dordogne and Santander. Beauty is a primitive need; it follows closely upon food and

clothing. I do not know whether the modern dominance of science has been destructive of the creative arts. More and more analysis apparently leads to no concepts of total reality. I would not suggest that the mainsprings of life are irrational. Maybe science deals with truth, but Pilate could well ask, What is truth? In any event, science appears not to deal with beauty and goodness. I hope some other speaker deals with goodness. I shall be concerned only with beauty.

When we are concerned with beauty, we are concerned with the totality of an effect. No amount of analysis explains the reaction of a sensitive person to the cathedral of Orvieto, the Sistine Chapel, or a poem of Keats. The quality of beauty is not compounded by scientific formulae nor by any specific combinations of lines and colors; it is one which in an almost mysterious fashion strikes an emotional chord; we call the apperception of beauty an aesthetic experience. The mind is intrigued, the spirit enchanted. A poem, like a painting, may move us by its pathos, which may come back again and again to haunt us like a soft, sad melody. In the present paper, however, I shall not be concerned with pathos—only with beauty.

There are fundamental needs of society which have little or no aesthetic function such as insuring the food supply, protecting health, and producing power. There are others such as building houses, roads, bridges, and the like, which inevitably have aesthetic as well as practical implications. My concern will be with the latter class of things only, and among them with civic architecture chiefly.

As one travels through a country, he is chiefly aware of buildings, of architecture, which has often been called the queen of the arts. Architecture performs a public function, involves many men; and although an architect can dream and draw plans in the detached quiet of a studio, he can hardly build in private. Architecture is presumably the most useful of the arts, and its utility is at any rate more quickly apparent than that of painting, sculpture, poetry, or music. It might be thought, therefore, that architecture would be the most generally prized and highly admired of the arts in America. Probably it is. Although modern architects have almost eliminated the word beauty from their

professional vocabulary, I want to consider architecture from the standpoint of beauty. An architect may of course design even a conspicuous building without consideration of beauty. If he does, so much the worse, in my opinion, both for the building and for him. This paper may be written in the conviction that the classical tradition in architecture as in the other arts is going to survive, but it is not written (I hope) with unreasonable prejudice. In its composition I have studied the works of such advocates of modern architecture as Si[e]gfried Giedion and such defenders of classicism as Henry Hope Reed, Jr.

Certainly I employ no *expertise* in architectural criticism, but like the poet Juvenal I am tired of being only a listener and never retaliating, tired also of the unadorned drabness with which too many modern architects have clothed too much of our lives. The important thing about a Romanesque or Gothic room is that it is furnished when it is finished. The spirit rises in response to its abundant space; the eye is pleased and the mind intrigued by stone tracery or mullioned windows; a sense of dignity is imparted even to the step as one walks beneath lofty ceilings or vaulted arches. If you want to sit down in a Gothic or Renaissance room, you bring in a bench; if you want to eat, a table or board and trestles; if you want to sleep, a bed. These are pieces of equipment; the true furniture of the room lies in its architecture. By contrast it seems to me most modern rooms remain unfurnished however you seek to equip them and however much you spend in the process. After you have entered most modern buildings a half dozen times, you no longer bother to look around you. There is little or nothing interesting to look at, no reason to look upward. As man has conquered space by the telephone and the airplane, and now sends satellites into orbit around the sun and moon, he lives in ever less space and conducts his public affairs in ever less dignified surroundings. We may well wonder how we got this way, and where we are going from here.

We do not have a clear picture of where we are going in America, nor are we sure of where we have been, but in this respect we certainly are not alone. In Europe as well as in this country people felt it a chronological misfortune to be born in the

nineteenth century. The intellectual scions of the Romantic movement turned baleful eyes back to the middle ages and the Renaissance, and built churches and legislative buildings in Victorian Gothic, stone houses in baronial disguise, and libraries and department stores in so-called Renaissance. Some of it was far better than certain modern critics will allow; they abhor it, but they are likely to be ignorant of the history and civilization of the middle ages; as they go over Chartres or the Sainte Chapelle today, they haven't the faintest idea of what is medieval and what is Viollet-le-Duc. But no matter, nineteenth-century man felt that his life was "dull as ditchwater," and lacked the inspiration and importance of earlier eras. We have tended to agree with him, and have cheerfully torn down his buildings, destroyed his records, and been willing to forget him. We have not even kept, for example, his hardware catalogues, as Siegfried Giedion complains, and so we are surprisingly ignorant of the development of his tools, which have been lost or have rusted out of existence by now. From the mid-nineteenth century watches were produced in quantity in Waltham, Mass., put together from standardized parts; in the history of industry this is the prelude to the assembly-line production of automobiles, but Giedion found that there are no old catalogues and few old Waltham watches left. The clock actually has supplied the mainspring of modern industry, and forms by itself an important chapter in the history of the early stages of the Industrial Revolution. Our first knowledge of a mechanical clock occurs in a Basel MS. of about the year 1271; good clocks were made from the fourteenth century on, and during the late eighteenth and earlier nineteenth centuries inventors of mechanical devices often sought the help of the clockmakers and watchmakers who were accustomed to producing precise instruments with moving parts. It would be almost as easy, I suspect, to study Italian clocks of about 1460 as Waltham watches of about 1860, and there is a rumor to the effect that we have only reached the year 1960.

The Industrial Revolution has, however, much to answer for. With its advent leisure tended to disappear. Town-planning, which had made notable strides in the seventeenth and eighteenth centuries, was obstructed by the mushrooming of factories. Blocks

were hastily built for industrial workers. The railway locomotive was soon steaming its sooty way into and out of cities and towns. Graciousness disappeared from life. The era of letter-writing came to an end, and the art of conversation declined. For five centuries the high bourgeois had surreptitiously entered the ranks of the aristocracy, but now they were too numerous, too strident. Taste was corrupted, and the leaders of society bent all their efforts to making money. A process of social levelling began, very marked in this country, and I would not deny that it was a good thing. As political revolutions were marked by the appearance of new ideas, so the Industrial Revolution was furthered by new materials of its own production.

Iron became widely used, for bridges and roofing; cast-iron ribs were used in domes, and iron pillars and columns supported ceilings and upper floors. Mills and warehouses were built in England with cast-iron pillars and crossbeams from the very beginning of the nineteenth century, and from the middle of the century iron was much used in American warehouses, office buildings, and department stores. James Bogardus built such buildings (on iron frames) in the chief cities in the United States. Since the floors were supported by iron columns, the outer walls could be of lighter masonry. Bogardus used much glass. As a whole he tended toward Renaissance design, but he had many competitors who were content to build big boxes, cast-iron frames enclosed in brick.

Occasionally these buildings, often with cast-iron fronts, were rather handsome; some of those built along the St. Louis river front in the 1870's had fine lines and pleasing proportions. The first true skyscraper was the ten-story building of the Home Insurance Company of Chicago (1883-85). There have been disputes which need not concern us here as to who was the "inventor" of the skyscraper. In 1857 Elisha Graves Otis installed what was apparently the first elevator in what was apparently the first department store in America (on the corner of Broadway and Broome Street in New York City). A decade later Europe saw what seems to have been its first elevator at the Paris Exhibition of 1867. Another twenty years saw the erection of the Eiffel Tower, built in seventeen months, the main attraction at the

Exhibition of 1889. An elaborate elevator system could carry 2,350 passengers to its towering heights in a single hour. Clearly a new era had come in industry and in architecture. Everyone's life was being transformed, from banker to bootblack, from classical scholar to cab-driver.

The engineer was hauling the architect along behind him, and the artist was responding to the cock crows of a new industrial dawn. In 1852 the young American sculptor Horatio Greenough said that “. . . the mechanics of the United States have already outstripped the artists. . . .” The mid-nineteenth century theory of evolution (to which Darwin gave such memorable expression in 1859) had already made its impress on Greenough, who had observed in nature (from flowers to fish) how forms were adapted to functions. According to Greenough, beauty was the promise of function; action, the presence of function; and character, the record of function. Already in 1830, however, the French architect Henri Labrouste was insisting “that in architecture form must always be appropriate to the function for which it is intended.” He was thinking, in engineering terms, of how “solidity depends more on the way materials are put together than upon their mass.” Labrouste was architect of the Bibliothèque Nationale in Paris, but form followed function all over the industrial world in great warehouses, for the storage of goods, whence developed department stores which fulfilled the same function, but also gave consumers a chance to inspect and purchase the goods thus assembled. Gigantic stores were built in Chicago and New York. American cities were rapidly given the character they still possess. But there were many Americans who were dissatisfied with this development. At the International Paris Exhibition of 1889 tens of thousands of visitors and travellers had been thrilled by the novelty and daring of the Galerie des Machines and the Eiffel Tower.

Four years later the Chicago World's Fair disappointed the European *avant-garde* by its lack of novelty, by the studied triumph of tradition over innovation. The Americans, it was alleged, had tried to revive too much of the spirit of the Italian Renaissance, even importing gondolas from Venice. Certain French visitors, for example, saw no point in these reflections of the past. They

could always contemplate Notre Dame de Paris, the cathedral at Rheims, the châteaux in the Loire valley, and could easily get to Italy. The Americans, however, who had watched the great iron-bound warehouses, stores, office buildings, and apartment houses grow up in the 1870's and '80's in Chicago, St. Louis, New York, and Boston, could readily moderate their enthusiasm for modernity. The Americans had been intrigued by beauty, and were thinking of Athens and Rome, Florence and Venice, even London and Paris. The classical style had a great appeal for Americans, as the Chicago World's Fair made clear.

This tendency, always present in American life, made a considerable impression on most aspects of art and architecture. The classical and Renaissance ideal was in fact to hold its own until at least the 1930's, embodied in monumental banks, state capitols, railroad stations, even in some private homes, but above all in Washington, D. C., in various civic centers (especially that of San Francisco), and in numerous other places. The classical tradition was naturally no obstacle to industry. Skilled craftsmen were almost rare birds in America, and Americans mass-produced watches, clocks, tools, furniture, and buildings. Nevertheless the nation became more conscious of style. Few people had been able to make a habit of wearing finely tailored clothes; but the quality of ready-made clothing improved rapidly from about 1860; and the huge volume of sales stimulated production and caused better machinery to be designed and installed. American production of a wide variety of manufactured goods was soon overtaking that of Europe, including even England, for the tradition of craftsmanship lingered long in Europe, where the guilds survived into the eighteenth and nineteenth centuries—in France until 1791, Prussia until 1846, and southern Germany until 1862. Every craftsman was something of an artist, and tended to deal directly with his customers. The Industrial Revolution changed all that, but the strength of the craft-guild tradition gave the artisans a longer life in Europe than in America. Americans could employ raw materials boldly and generously, for they had them in abundance. Europeans had to be rather more careful, but the time came of course when the Germans began to forge ahead.

After the beginnings of German industrialization shortly before 1870–71, the new Reich advanced with astonishing rapidity, building factories, railroads, and steamships. Very close parallels exist between the industrial histories of Germany and the United States. Such rapid industrialization produced the same kind of aesthetic and social uncertainties in Germany as in the United States. They were worse in Germany where late-Renaissance and late-Baroque had so long prevailed; the United States had no such vivid past to turn its back on, and so Frank Lloyd Wright had an easier time than Peter Behrens and Walter Gropius. Both before and after the first World War Gropius designed several notable buildings which illustrated what was supposed to be the new feeling for space, large glass cubes, bound in steel and masonry, resting very lightly on inconspicuous foundations. There is no question but that Gropius had something to say, and the world owed him a hearing. His message was that of modernism, against all reaction. As an architect he turned his back on history.

The nineteenth century had been an historically minded era. It was the age of Niebuhr and von Ranke, Guizot and Michelet, Grote and Macaulay, Prescott and Motley. Educated people read history, and in architecture they wanted historical styles. The extreme specialization of most modern historiography makes it rather difficult, I fear, for the layman to read much serious history, but popular resistance to modernist architecture seems to suggest that most people still retain a marked preference for historical styles. The modernists have long been angry with us for this. In November 1913 Clive Bell invited his readers to “walk the streets of London: everywhere you will see huge blocks of ready-made decorations, pilasters and porticoes, friezes and façades, hoisted on cranes to hang from ferro-concrete walls. Public buildings have become public laughing-stocks” (*Art*, London, 1914, p. 221). Classical, Romanesque, and Gothic beauty stereotyped at 30 shillings a foot could furnish neither ornament nor concealment to some of the red-brick and stone monstrosities of the Victorian era. We did much building in America during that era and we have at least our share of such buildings left. Modern architects have reacted against it all, following Bell’s advice “to express themselves in the materials of

the age—steel, concrete, and glass—and to create in these admirable media vast, simple, and significant forms” (*ibid.*, pp. 221–222). Indeed, yes, and many a practicing architect of today will recall that Clive Bell was his favorite reading as a student; certainly he has been easier to read than Benedetto Croce, R. G. Collingwood, George Santayana, Ernst Cassirer, and Erwin Panofsky, whose works have been far more significant but are not well adapted to the needs of the practicing architect.

We have heard much in recent decades about how form should follow function. Not only should the structure of a building be adapted to its purpose, but its purpose should be apparent from its structure. It is insincere, we are told, to disguise the structure of a building, and it is even worse (I gather) to disguise its purpose. Let us be frank. The use of such words as “insincere” or “dishonest” in this context is sheer nonsense. A nineteenth-century architect often erected a Greek façade in front of a jumble of rooms badly arranged, badly lighted, and badly ventilated. It was obviously a bad job, but had nothing to do with sincerity or honesty. It was like sweeping the dirt under the rug, which is obviously sloppy housekeeping, but there is nothing immoral about it. However, we are informed that a supermarket should look like a supermarket, a garage like a garage, and presumably a bank like a bank. But how does a bank look? I like my banks to look the way the Victorians sometimes built them—robust, feudal strongholds—so I shall know my money is safe. Everywhere I look today, however, I see banks being built of thin steel lines and glass, quite all right for bakeries and delicatessen stores. The suburbs of this country are now bestrewn with churches built with a stark cubism that I at least associate with gasoline stations. What actually should a supermarket look like? a garage? a bank? a house? How should a church look?

Today’s architect has a hard time. He must wrestle with the extensive details of municipal and state building codes, intricate problems of heating and air-conditioning, changing directives from the fire marshal’s office, and his client’s heavy demands for a maximum of employable space with minimal vestibules, foyers, stairwells, halls, and corridors. Most architects, therefore, happily follow the old cliché that the function should prescribe the form.

They are likely to do so with a pedantry and logicity that makes beauty quite impossible. The onlooker finds the building odd or interesting at best; more often than not his chief query is, But how are you going to clean the windows? It is an important question. How will it look tomorrow? Next year? Will it wear well or look shoddy in a single generation? Modern materials and effects (such as exaggerated cantilevering) build a sense of impermanence into a building. Like a display set up in a shop window, where the same devices are employed, it invites dismantling.

The gratuitous complication of much modern construction, despite the apparent simplicity of cubes and curves, often condemns a building to a relatively short life. Only a crank would condemn all modern architecture. More and more such cranks are appearing on the scene. Actually I am not unhappy to see them. The great modern architectural form is the skyscraper. Erich Mendelsohn has told us that, when the modern builder first used the steel girder, he had an exalted feeling of liberation from past restraints like that of the Gothic architect who had come to understand the principles of rib vaulting. Very likely this is so, and with the girder he has of course built the skyscraper. Wyndham Lewis, however, has not hesitated to affirm that "we hear a great deal of claptrap talked about the skyscraper: the skyscraper, for the most part, is a tall box. . . . It has been a fashion lately to admire the skyscraper in its purely engineering capacity, along with other forms of simple engineering. But a box is always a box, however high. And when you think of the things that could have been done by a liaison of the artist's fancy, once more, with all these works of engineering genius you wonder that there is not one single example which one can quote of such a structure." One may share some measure of Mr. Lewis's indignation, and still insist that he goes too far. I think honesty forces us to admit that the complex of fourteen buildings called Rockefeller Center in downtown New York is a handsome, indeed majestic display, of architectural prowess.

The functional architecture of the present day aims at efficiency. The Mercantile branch of the Free Library of Philadelphia was modeled after a shoe store. The modern architect has in fact ceased to be an artist; he is an engineer, and not concerned

with beauty. The malady which affects modern American architecture is not of course confined to the United States. It has spread throughout the world. It has its origins partly in Europe and partly in the United States. In the years just before and after 1900 a number of gifted architects protested against the sometimes hideous eclecticism which had prevailed too widely on both sides of the Atlantic for several decades. Victor Horta in Belgium, H. P. Berlage in Holland, Otto Wagner in Austria, Auguste Perret in France, and Frank Lloyd Wright in the United States are all well known as breaking with past traditions which had become widely debased in the hands of petty and incompetent architects. A movement, however, which began as an attack upon the academics, has become academic itself. It has become a game, according to Henry Hope Reed, Jr., "which is played under the closest supervision of editors of art and architectural magazines, museum officials, art critics, professors of architecture, and successful modern[ist] architects" (*The Golden City*, New York, 1959, p. 51). Actually the rules are international, and so it is no wonder that the same kinds of structures are arising in post-war rebuilding in Germany, Britain, Italy, and elsewhere.

It could be that Henry Wallace was right after all. Maybe this is the century of the common man, but perhaps he is not so common as some architects have wanted to make him. Modern domestic architecture is full of "free-flowing" space; it seeks to combine indoors and outdoors, the so-called "interpenetration of inner and outer space." Architects will have no nonsense about partitions, and even the walls of the house may be of glass. Maybe the common man is supposed to resent the uncommon man's desire for privacy. Maybe the organization man wants to introduce security into his social life, as into his business connections, by "group participation." Such questions may be entertaining to ask, but they are also misleading. Frank Lloyd Wright, for example, has wonderfully preserved domestic privacy in his houses, so much so that you can hardly find the front door to enter and intrude upon the occupants.

Given the data of the social life of the Italian Renaissance, Michelozzo, Alberti, and others designed efficient buildings, which preserved the intimacy of life of the *signore's* family from

the hoards of servants and retainers who tended to their needs. They also designed some handsome buildings; in fact they planned them, like Thucydides' history, as "possessions for always."

The lives of nations as of individuals seem to me to be subject to an ironic fact. In the long run our advantages prove to be our disadvantages; and our disadvantages, our advantages. Think of the refugee scholar who fled to this country from Europe in the 1930's; with slender resources and no job, he lived from one research grant to another. He had misfortunes enough; all he could do was study and publish, and he did, even in a language he had to learn for the purpose. But it proved to be a good thing to study and publish for ten years, without the distraction of teaching, administration, and other pressures and commitments. Now he occupies a remunerative professorship, secure, well rewarded, distinguished, and admired. Think of his friend and colleague, an affluent American, let us say, with an influential family, living in his own environment, speaking his own language, favored by rapid promotion, but caught up in the destructive routine of endless social engagements, pleasant trips about the country, public lectures, and administrative responsibilities. What of him? His creative urges are frustrated; he is wasting his life and he knows it. A man is fortunate who gets his work done before he gets too great a reputation, for thereafter life itself conspires against him. The advantage of a reputation proves to be a disadvantage.

America is like her native son in my parable, *mutatis mutandis*, reaping the disadvantage of her advantages. In this respect she may be leading the world, but the same situation obtains in Germany, Russia, Italy, the United Kingdom, and other countries. We are all suffering spiritually from the disadvantageous effects of the world's industrial advantages. It is easily possible to exaggerate the extent to which mysticism and otherworldliness informed the medieval mind; it would take a good deal of imagination to exaggerate the extent to which utilitarianism dominates the modern mind.

Here is a vast country. You will drive over its broad plains and fly over its high mountains. You will visit scores of large cities. Most of the people you meet will be well fed and well clothed.

They will be scurrying back and forth, engaged in a thousand pursuits, leading vigorous lives conducive to gastric ulcers and heart attacks. America is rich in opportunity, too rich in too many opportunities; possessed of innumerable advantages, too many of them being metamorphosed into disadvantages.

Although the American mind has obviously been modified by response to physical factors in the environment, American taste has been cultivated by the norms of European art. The aesthetic impulses are obviously occidental, not oriental. I suspect that as a people we are no more materialistic than Europeans. We may be more utilitarian. Our marvelous economic and social opportunities have contributed to our aesthetic undoing. We have satisfied a longing for beauty by lavishing our spiritual resources on ephemeral things. We have produced in brilliant and rapid profusion airplanes, automobiles, and refrigerators, furniture and plumbing fixtures, electric stoves and toasters, all with sleek lines, bright colors, and curved surfaces. We make handsome jars for cosmetics, bottles for liquor, packages for breakfast cereals, and flip-top boxes for cigarettes. We also produce hydroelectric plants, steel mills, construction equipment, and I.B.M. machines, millions of television sets, air conditioners, and stereophonographs. We make them for sale, and build the quality of obsolescence into them to encourage their waste and so their replacement. We live in terms of impermanence, and confuse fad with fashion, and confuse fashion with taste. Every minute of the day we give designers the opportunity to squander their talent on things we do not want to last. It would be bad for business if they did last. Some of our national magazines pay painters a thousand, even two thousand dollars, a page to illustrate the February number which appears in January, and has been thrown into the trash barrel before the date its cover bears. Everything is done quickly, but then it perishes quickly. To be sure, even Leonardo da Vinci wasted his talent designing floats, costumes, and other carnival paraphernalia for the fetes and masques of the Sforza dukes of Milan. That was a pity.

In present-day society this nervous sense of impermanence is in danger of becoming a way of life. Do not think it obtains only in this country. It is an international malady, and afflicts all the

world. Contemporary architecture is partly an expression of it, an expression of collectivism induced by the pluralist state. It would be rash to say that the giant democracy of modern times, with its universal suffrage, must inevitably effect the proletarianization of culture. The civilization of Graeco-Roman antiquity, however, was not democratic in the sense that we understand the term today; its art and literature were produced by an intellectual élite living in the cities, while the urban and agrarian masses made little or no contribution to, and hardly shared in, the achievements. An aristocratic way of life is sustained by a social etiquette which exerts a powerful discipline, but it also tends to make a fetish of the past and inevitably tries to preserve the *status quo* as an end in itself, however anachronistic it may have become. Revolt on the other hand tends to extravagance, and easily deviates into cheap theatricalism. Think of the excesses of the French revolutionaries. Too many advocates of modernist architecture have been social reformers in a great hurry. They have made their contribution to a decline in civic dignity that must be arrested.

Modernist architects have been revolutionaries. A revolution, once begun, is notoriously difficult to control. In trying to throw off entirely the restraint of tradition and the discipline of historical models, modernist architects have gone too far. The art and architecture of past eras remain to haunt them, however much cultural irrationalism may lead them to express contempt for “antique rubbish heaps.” The world does not believe them, and in the long run will not trust them. Horatio Greenough, one of the first functionalists, shared Thomas Jefferson’s faith in democracy: “It is the great multitude,” he wrote, “for whom all really great things are done, and said, and suffered: The great multitude deserves the best of everything and, in the long run, is the best judge of it.” The American multitude has shown a singular defiance of modern schools of architecture in its continued adherence to the classical and Renaissance tradition. Concerning American efforts exerted to uphold this tradition, Henry Hope Reed has recently written, “The splendor of [such American] buildings built in the 1900’s surpass their European equivalents in most instances. Paris can point to the Grand and Petit Palais and the Alexander

III Bridge, London to the Royal Automobile Club, the Ritz, and the London County Council Building, but there is little else" (*The Golden City*, p. 80).

For myself, if I have been shocked at some of the excesses and the shallowness of modernist architecture, I would never condemn it all out of hand, and who would care if I did? Some of it is striking, fascinating, even majestic, and will unquestionably supply constructive elements to great buildings in time to come. In architecture some form of eclecticism is as certain as tomorrow. In the meantime there rages about us, as so often in past centuries, an intemperate struggle between advocates of a *via antiqua* and a *via moderna*. The result of it all will probably be, as on other occasions, some kind of Hegelian synthesis arising from the ancient thesis and modern antithesis. In the meantime we who go to make up Horatio Greenough's multitude are bound to watch, express our approval here and disapproval there. We shall hearken to the words of the Psalmist (48:12-13): "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following."

A Catalogue of Manuscripts in the Libraries of the University of Pennsylvania to 1800

NORMAN P. ZACOUR*

A QUARTER of a century ago, when it first appeared, the *Census of Medieval and Renaissance Manuscripts in the United States and Canada*, edited by Seymour de Ricci (New York, 1935-1940) listed nine manuscripts in the possession of the University of Pennsylvania Library. Actually, these nine were part of the manuscript collection of the Henry Charles Lea Library, a special collection of medieval books and manuscripts donated to the University by the family of the noted American medievalist. Many other Lea manuscripts and all of the manuscripts in the possession of the University Library were stored in locked cupboards with no one to describe them for the *Census*.

Since the publication of the *Census*, the University Library has organized the Rare Book Collection and the manuscripts have been catalogued. In addition, the number of manuscripts has increased so that it has become imperative to issue a descriptive catalogue. We here present such a catalogue despite the fact that a supplement to the de Ricci *Census* is under way. We do this for two major reasons. In the first place, a catalogue of manuscripts of the Libraries of the University of Pennsylvania will be of great value to students and scholars of the humanities. Also, arrangements have been made for additions and corrections as needed. And in the second place, the supplement to the de Ricci *Census*, when it appears, will still contain only manuscripts prior to 1600 while a considerable number of the manuscripts in the University Library fall after that date. The University manuscript collection contains few collectors' items. Most, and particularly those acquired in recent years, are textual manuscripts obtained for the purpose of training students and supplying useful material for scholarly research.

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Circumstances dictate that the catalogue of manuscripts be published in several parts. This first part, and those that will follow in subsequent issues of *The Library Chronicle*, will include the manuscripts of the Rare Book Collection, Lea Library, Furness Library, and Edgar Fahs Smith Library. The manuscripts of the Biddle Law Library, reported in the original de Ricci *Census* as deeds, legal documents, manor court rolls, etc., are not listed in our catalogue on the grounds that this catalogue is essentially a listing of textual manuscripts. Also, no effort has been made to list an undetermined number of manuscripts in the University Archives because our catalogue is confined to textual manuscripts of European origin.

Part I of the Catalogue is presented in this issue of *The Library Chronicle* and consists of the first 92 manuscripts of the Latin group in the Rare Book Collection. After descriptions of the Latin manuscripts have been published, those of the other languages will follow. We hope that when the entire catalogue has appeared in print, the various parts may be bound together and distributed as a single work with an index. It might be noted that the numbers assigned to the manuscripts are merely shelf numbers. They do not necessarily correspond with the order in which the manuscripts were acquired.

For the exacting and laborious task of the preparation and typing of this catalogue for publication I wish to express my sincere appreciation to Ilse Gottesman and Rita O'Gorman. Much of the value that this catalogue may have must be attributed to the aid and scholarship of Rudolf Hirsch who spared no pains in improving the descriptions and ridding them of error. I must take to myself, however, full responsibility for those faults which may remain.

Rare Book Collection Manuscripts

Lat. 1

WILLIAM OF OCKHAM. *Summa totius logicae. Italy, last half of 14th cent.* Written in several hands, the final portion by Matthew of Faventia (f.102).

Vellum. 103 ff. 24 x 18 cm. First leaf illum., with portrait (Ockham?) inside initial, and unidentified coat of arms, illum. capitals. H/morocco.—Cf. T. Bruce Birch, *The "De sacramento altaris" of William of Ockham* (Burlington, Iowa, 1930), p. xxxvii.

Lat. 2

[PETRUS LOMBARDUS]. Commentary on the Sentences of Petrus Lombardus. *Germany(?)*, *early 15th cent.*

Vellum. 150 ff. (one leaf at beginning and several leaves between ff. 149 and 150 known to be wanting). 34 x 26 cm. Illum. initials. Contemp. calf over wooden boards.—Not identified in F. Stegmüller, *Repertorium commentariorum in sententias P.L.* (Würzburg, 1947).

Lat. 3

GEBER (JĀBIR IBN AFLAH). Liber de astronomia (seven books rather than the usual nine). *Spain(?)*, *ca. 1300*, in several hands.

Vellum. 69 ff. 26 x 21 cm. Astronomical figures, copious marginal notes. 17th-cent.(?) vellum. Bookplate of Don A. Canovas del Castillo.—Cf. L. Thorndike, *Catalogue of Incipits* (Cambridge, 1937), col. 649.

Lat. 4

HEINRICH VON LANGENSTEIN. De improbatione concentricorum et epicyclorum, ff.1–14, *inc.*: Cum inferiorum cognitio . . . (cf. L. Thorndike, *op. cit.*, col. 143, with references).—With ALBERTUS MAGNUS (or ROGER BACON). Speculum philosophiae seu astrologiae, ff.15–20, *inc.*: Occasione quorundam librorum . . . (cf. L. Thorndike, *ibid.*, col. 456: Albertus Magnus; Mandonnet in *Rev. néoscholastique de phil.*, XVII <1910> , 313–35: Roger Bacon). *England, after 1362.*

Vellum. 20 ff. 27 x 20 cm. Capitals in gold, red and blue, astronomical figures. Boards.

Lat. 5

RAYMONDUS LULLUS. Liber de homine. *Italy, 15th cent.*

Paper. 80 ff. 21 x 15 cm. H/vellum over original wooden boards. Prov.: Monastery of St. Antonius, Venice, (Ms.41); later owned by Julius de Cardelinis.

Lat. 6

HORAE. *Italy, 16th cent.*

Vellum. 145 ff. 11 x 8 cm. Initials in gold, red and blue. Contemp. calf, rebaked. Prov.: John C. Jackson (autograph) 1849; Rev. William Ely of Philadelphia (purchased in Rome 1875); Jacob Riegel 1934; Edwin H. Fetterolf.

Lat. 7

RENAISSANCE MISCELLANY: 1. LEONARDO BRUNI ARETINO. Laudatio clarissimi viri Nannis Stroze equitis Florentini, ff.1-10.—2. LUCIAN. Contentio de presidentia P. Scipionis, Hani-balis et Alexandri, tr. from the Greek by Johannes Aurispa, ff.11-14.—3. PSEUDO-PETRARCH. Collatio facta inter Scipionem Romanum, Alexandrum Macedonem, Annibalem Penum et Pyrrhum Epirotharum regem, quis eorum prestantior fuerit, ff.14-19.—4. PSEUDO-LUCIAN [LEON BATTISTA ALBERTI]. Libellus de virtute conquerente, tr. from the Greek by Carolus Aretinus, ff.19-20.—5. POGGIO BRACCIOLINI. Comparatio P. Scipionis et C. Julii Cesaris, ff.20-26.—6. GUARINUS OF VERONA. Guarinus Veronensis impatiens quod Pogius scripserit Scipionem prestare Cesari, preceded by a letter to Leonello d'Este, ff.26-45.—7. POGGIO BRACCIOLINI. Disceptatio habita inter doctissimos viros Nicolaum Niccolum et Carolum Aretinum: an seni sit uxor ducenda, preceded by dedicatory letter to Cosimo de' Medici, ff.45-52.—8. LEONARDO GIUSTINIANI. Oratio habita in funere clarissimi viri Caroli Zeno, ff.52-57.—9. POGGIO BRACCIOLINI. Defensio contra Guarini oppugnationes de prestantia Cesaris et Scipionis, preceded by letters to Leonello d'Este, marquis of Ferrara, and to the Venetian patrician Francesco Barbaro, ff.58-78.—10. ANTONIO BECCADELLI of Palermo. Correspondence with Filippo Maria, Duke of Milan, and Luigi Crotto, ff.78-83.—11. CICERO. De laudibus Gn. Pompei oratio, preceded by summary of the humanist commentator Antonio Loschi extracted from his "Inquisitiones super XI orationes Ciceronis," ff.83-95.—12. Four anonymous distichs, f.96v.—13. ROME. Legislative acts from republican period compiled from literary sources, ff.97-100.—14. LIVY. Extract: the repeal of the Lex Oppia against luxurious dress of women, ff.101-105.—ANTONIO CERMISONI, Recipes for pills f.105v. *Italy, ca. 1475.*

Paper. 105 ff. 23 x 17 cm. 18th-cent. vellum. Prov.: Lancinus Curtius, "artium scholaris," Milan, 1484 (f.105r); Dean Lockhart, Haverford, Pa.

Lat. 8

NICHOLAS TRIVET. Expositio super regulam Beati Augustini, ff.1-47r.—*With* Notice of different texts of Augustinian rule with incipits, f.47v.—List of orders living under Augustinian rule, f.48. *Lower Rhine or Lowlands, 15th cent.*

Vellum. 48 ff. 29 x 20 cm. Vellum binding.

Lat. 9

RITUALE PRAEDICATORUM. *Rhineland, ca. 1450*, several hands.

Vellum. 204 ff. (few leaves missing). 9 x 8 cm. Illum. figured initial D, Madonna with child (f.1), musical notation. 18th-cent. calf.

Lat. 10

CONRADUS DE SOLTAU. De summa trinitate et fide catholica, *inc.*: Firmiter credimus et simpliciter confitemur fidem. *Bologna, 19 April 1388.*

Paper. 2 blank, 4 prel., 103, 1 blank ff. 29 x 20 cm. 19th-cent. calf over old wooden boards.

Lat. 11

AUGUSTINIANS. Rule. With tr. in French. *N. E. France, 15th cent.*

Vellum. 28 ff. 16 x 12 cm. Illum. initial. 18th-cent. calf. Prov.: M. Swartzwelder, Jan. 1, 1859, Pittsburgh (fly leaf).

Lat. 12

ARISTOTLE. Organon, tr. by Joannes Argyropoulos. *Italy, last half of 15th cent.*

Paper. 96 ff. 24 x 17 cm. Illum. initial; diagrs. Contemp. wooden boards.—Cf. L. W. Riley, "Aristotle Texts and Commentaries to 1700 . . .," *Library Chronicle*, XXII, 86–95; XXIII, 16–31, 63–81; XXIV, 37–53, 83–103, no.M7. Acc. to Dr. Ernst Schulz ms.lat.12 represents a version which precedes GW2341, ff.142v–150r (B-form of text) and Oxf. Bodl.Canon lat.class. 277, ff.3r–18v (C-form).

Lat. 13

COSMOGRAPHIES. Four ancient Greek cosmographies in Latin tr.: 1. PLATO. Timaeus, tr. with commentary by Chalcidius, ff.2–218.—2. PSEUDO-ARISTOTLE. De mundo, tr. by Joannes Argyropoulos, ff.219–234.—3. PHILO JUDAEUS. De incorruptione mundi (tr. unknown) ff.237–274.—4. CLEOMEDES. De contemplatione orbium coelestium, tr. by Carolus Valgulius and dedicated to Cesare Borgia, ff.277–338. *Italy, ca. 1500.*

Paper. 340 ff. 20 x 14 cm. Diagr., marginal annotations. Contemp. tooled calf.—Cf. L. W. Riley, *op. cit.*, M2.—2. G. F. Muscarella, *A Latin Transl. of the . . . De mundo* (Philadelphia, 1958), unpubl. PhD. diss.

Lat. 14

[ARISTOTLE]. Anonymous Latin commentary on the Physica. *Germany, 1579.*

Paper. 304 ff. 21 x 16 cm. Contemp. blind-stamped pigskin. Prov.: Carthusian monastery, Buxheim.—Cf. L. W. Riley, *op. cit.*, M11.

Lat. 15

ARISTOTLE. *Ethica Nicomachea*, tr. by Leonardo Bruni Aretino. *Italy, 15th cent.*

Vellum. 120 ff. 26 x 19 cm. Illum. capitals. Contemp. tooled morocco. Sir Thomas Phillipps Ms. 16239; Geo. Dunn; Lawrence W. Hodson.—Cf. L. W. Riley, *op. cit.*, M3.

Lat. 16

PAULUS PERGULENSIS. *Dubia*, ff.6–56.—*With* RALPH STRODE. *Consequentia*, ff.57–70.—PAULUS PERGULENSIS. *De sensu diviso et composito*, ff.71–73. *Bologna, 1454*, written by Brother Chiracus de Fulginio of the Servite Order.

Vellum and paper. 5 blank, 69 (instead of 70), 6 blank ff. (first f. of text missing). 21 x 14 cm. Contemp. blind-stamped calf over wooden boards. Prov.: John Edgar Ker.

Lat. 17

CHRISTOPHER BRANDIS. *Compendium totius commentarij in octo libros physicorum [Aristotelis] . . . enucleatum per Joannem Huoberum. Dillingen, 1609–1610.*

Paper. 1 f., 263 pp. 16 x 10 cm. Contemp. vellum. Carthusian monastery, Brixen.—Cf. L. W. Riley, *op. cit.*, no. M24.—A. A. de Backer and C. Sommervogel, *Bibl. de la Compagnie de Jésus* (Brussels, 1891–1900), II, 86 B.

Lat. 18

PETER GOTTRAW, 1577–1640. 1. In libros Aristotelis *De generatione et corruptione*, 112 ff.—2. IDEM. In tres priores libros *meteorologicos* Aristotelis, 38 ff.—3. IDEM. In tres libros Aristotelis *De anima quaestio proaemialis*, 206 ff.—4. IDEM. *Tractatus metaphysicus De ente, et eius passionibus*, 45 ff. Lecture notes, written by Hieronymus Mesmer. *Dillingen, 1610.*

Paper. 405 ff. 21 x 16 cm. Contemp. blind-stamped pigskin over wooden boards. Writer's signature on fly-leaf. Bound at end: *Theses miscellaneae ex philosophia . . . depromptae* (Dillingen, [1610]) containing on pp. 13–14 an abstract of the thesis of H. Mesmer.—Cf. Backer-Sommervogel, *op. cit.*, III, 1626–8, esp. 1628, A.—Not in L. W. Riley.

Lat. 19

ANTONIO MARSIGLI. In Aristotelis *physicam tractatus*. Lecture notes written by LVD^{co} MOR^{[?] BER^{si}}. *Rome, 1606.*

Paper. 515 ff. and 1 fold. sheet (*Conclusiones physicae. De subiecto physice*). 19 x 13 cm. Contemp. vellum. Jacobus Laidi, 1836 (ff. 164 and 516v.)—Cf. L. W. Riley, *op. cit.*, no. M29.—Backer-Sommervogel, *op. cit.*, V, 611, B (same ms.?).

Lat. 20

BIBLE. *England or Northern France, first half 14th cent.*

Vellum. 330 ff. 38 x 26 cm. Miniatures, illum. H/pigskin over wooden boards. Presented by Catherine and Thomas Coleman (1548–1649) to Ellia Fitzpatrick (f.252r); William Farrell (252r).—Cf. *A Catalogue of the T. Edward Ross Collection of Bibles Presented to The University of Pennsylvania Library* (Phila., 1947), pp. 19–20.

Lat. 21

BIBLE. *France, ca. 1300.*

Vellum. 465 ff. 22 x 15 cm. 18th-cent. brown morocco. Miniatures, illum. Prov.: James Augustus St. John and S. Vandenyer, cf. letter tipped in, 1837(?).—Cf. *A Catalogue of the T. Edwards Ross Collection* . . . , p. 19.

Lat. 22

[ARISTOTLE]. *Disputatio in Organum Aristotelis, inc.: Cum prae-cognitionis nominis logicae et huius obiecti coniungas originem, divisionem, finem, utilitatem supponentes. Milan(?)*, 1617.

Paper. 356 (falso 358) numb. ff., f. 259 (2 poems), and 1 f. with schematic drawing and inscription V. V. Braydense Collegium mediolanense e Soc. Jesu. 21 x 16 cm. Vellum. Decorated titles and initials.—Cf. L. W. Riley, *op. cit.*, no. M17.

Lat. 23

CORNELIUS, S. J., professor of philosophy. *Commentarius cum quaestionibus in universam Aristotelis Physicam*, lecture notes of Franciscus Krembser, O.M. *Germany, 1594.*

Paper. 303 ff. 16 x 11 cm. Contemp. vellum.—Cf. L. W. Riley, *op. cit.*, no. M26.—Backer-Sommervogel, *op. cit.*, II, 1472, A (same ms.?).

Lat. 24

[ARISTOTLE]. *Commentaries on the De generatione et corruptione and Analytica, inc.: Solent in initio suorum operum* . . . *Italy, ca. 1550.*

Paper. 6, 407 ff. 13 x 9 cm. Cloth.—Cf. L. W. Riley, *op. cit.*, no. M10.

Lat. 25

FERDINANDUS ACATIUS. *Philosophiae Aristotelis traditae et propugnatae per R. P. Ferdinandum Acatium e Societate Iesu et exceptae a F. Constantino Gayer ordinis S. Benedicti in monasterio Admontensi professo, pars I[–III]*. Part I is preceded by “Summulae seu institutiones logicae” (84 pp.). Part I is on the Organon, Part II on the Physica and De coelo, Part III on the Metaphysica. *Austria, 1660–1663.*

Paper. 3 vols. (84, 677, 1442, 38 pages). Contemp. stamped pigskin over wooden boards. With marginalia and corrections.—Cf. L. W. Riley, *op. cit.*, no. M20.

Lat. 26

ALANUS DE INSULIS. *De planctu naturae*. Bohemia, 22 April 1365, written by Johannes de Polna (f.54v).

Paper. 54 ff. 30 x 23 cm. Contemp. vellum. Copious marginal and inter-linear notes.

Explicit Alanus de planctu nature per manus
Johannis de polna scriptus. uenit finis in feria
prima post Quasimodogeniti Anno dñi m ccc lxxvj.
Alanus brevis hora. Breui timulo sepelitur
Quidno qui septem. qui tota fable parit
Ecce sui mortuus. Sine ul' mune nequirit
Quo p'meruit. de corpe spiritus auit.

Alanus de Insulis. De planctu naturae. Lat. 26.

Lat. 27

CHRISTOPHORUS STEBORIUS. *Commentarius in universam Aristotelis Logicam* . . . , exceptus a Ioanne Hirningero Riedlingensi. Ingolstadt, 1608.

Paper. 298 ff. 18.5 x 15 cm. Contemp. stamped pigskin. Carthusian monastery, Buxheim.—Cf. L. W. Riley, *op. cit.*, no. M34.—Backer-Sommervogel, *op. cit.*, VII, 1521. Bound in front is the printed dissertation of Paul Mayer, *Disp. phil. de universali logica* (Ingolstadt, 1608).

Lat. 28

[ARISTOTLE]. Lecture notes on the *Physica* by an unnamed Jesuit scholar. Ingolstadt, ca. 1600.

Paper. 256 ff. 18 x 15 cm. Contemp. vellum. Prov.: M. Joannis Hirningeri (autograph). Carthusian monastery, Buxheim.—Not listed by L. W. Riley, *op. cit.* (but cf. his appendix no. M16B).

Lat. 29

[ARISTOTLE]. *Commentarius in octo libros Aristotelis De auditu phisico* a Ioanne Zorn exceptus, *inc.* (Proemium): Altera pars philosophiae faciliior et amaenior quam logica vocabulo a graecie sumpto dicite phisica seu phisologia. Germany, early 17th cent.

Paper. 1 f., 203 numb. ff. 20 x 16 cm. Contemp. stamped pigskin over wooden boards. Cf. L. W. Riley, *op. cit.*, no. M16.

Lat. 30

[ARISTOTLE]. Commentarius in IV libros De coelo Aristotelis a Joanne Zorn exceptus [treats also of the Meteorologica and De generatione et corruptione], *inc.* (Proemium): Corpore naturali in communi eiusque proprietatibus explicatis ad species pergit Aristoteles. *Germany, early 17th cent.*

Paper. 1 f., 203 (i.e. 206) numb. ff. illus. 20 x 16 cm. Contemp. pigskin over wooden boards.—Cf. L. W. Riley, *op. cit.*, no. M13.

Lat. 31

JOHANN BERNARD THANHAUSEN. Tractatus in universam Aristotelis Logicam . . . exceptus a . . . Friderico Schumio ordinis S. Benedicti professo Admontensi. *Graz, 1634–1635.*

Paper. Painted t.-p., 259 ff. 19 x 14.5 cm. Contemp. vellum.—Cf. L. W. Riley, *op. cit.*, no. M36.—Backer-Sommervogel, *op. cit.*, VII, 1958.

Lat. 32

GUILLELMUS ROTHWELLUS, O. P. Commentary on the Sentences of Petrus Lombardus, *inc.*: Quaeritur utrum theologia sit scientia (F. Stegmüller, *Repertorium*, I, 138, no. 301). *France, 6 Feb. 1362.*

Vellum. 137 ff. 16 x 12 cm. Red dyed pigskin. Explicit in 15th-cent. hand assigns the text to Petrus de Tarantasia (Pope Innocent V). Prov.: Jacobus P. R. Lyell.

Lat. 33

WILLIAM PAGULA (Page, Pagham, Paghaner, Paghanerus). Oculi sacerdotis.—*With* Middle English poem, “erthe oute of erth” (f.91v). *England, early 15th cent.*

Vellum. 91 ff. 31 x 20 cm. Decorated initials. Blue morocco. Prov.: “Liber magistri Antonii molineux [?] ex dono magistri W. G. . . .”

Lat. 34

RENAISSANCE MISCELLANY. 1. PIETRO PAULO VERGERIO, the Elder. De ingenuis moribus, ff.1–33.—2. ST. BASIL OF CAESAREA. De legendis antiquorum libris, tr. by Leonardo Bruni Aretino, ff.33v–48.—3. LEONARDO BRUNI ARETINO. De studiis et litteris, ff.48–61.—4. IDEM. Isagocicon moralis disciplinae, ff.62–77. *Italy, late 15th cent.*, in two hands.

Paper. 77 ff. 16 x 23 cm. Illum. initials. 16th-cent. green vellum.

Lat. 35

JOHN FELTON. Sermones dominicales, ff.1–180; subject index, ff.181–187.—*With* Sermon [De cruce], ff.181r–181v, *expl.*: Gregorius

libro primo et quarto de pharetra, and Alphabetical index, ff.182r–182v. Poem of 16 lines, beginning “I ham as I ham and so will I be” added by early 16th-cent. owner on f.3r (of 4 prel.ff.; cf. J. Morford in *Library Chronicle* XXV <1959>, 80–3). *England (Oxford?)*, ca. 1450.

Vellum. 186 ff. 22 x 16 cm. Modern leather. Bookplate of J. P. Lyell.

Lat. 36

FIFTEENTH CENTURY MISCELLANY. 1. ST. BENEDICT OF NURSIA. Regula, ff.1–58.—2. Musical notes, ff.58v–60.—3. JOHANNES DE TAMBACO. De consolatione theologie, ff.63–186.—4. ST. AUGUSTINE. Sermo de vanitate, ff.187–191.—5. HENRICUS SUSO. Excerpta ex Orologio sapiencie, ff.192–196.—6. HENRICUS DE HASSIA. De proprietate monachorum, ff.197–206.—7. Anonymous tract on rondeaux, ballades, virelais, etc., f.207, *inc.*: Differentia est inter rondellis, balladis, vireletis et motetis et fugas [sic].—8. Anonymous. De musica, ff.207v–216, *inc.*: Musica est motus vocum rationalium.—9. NICOLAUS DE DINKELSBÜHL. Confessionale, ff.217–233.—10. JOHANNES GERSON. De diversis temptationibus, ff.235–261. *Germany, 1437* (f.58) and following years, in a variety of hands.

Paper. 263 ff (last 2 blank). 15 x 11 cm. Musical notations and diags. Contemp. pigskin over wooden boards.

Lat. 37

JUAN DE TORQUEMADA, cardinal. Meditationes, *expl.*: “Ffinite sunt contemplaciones supradicte et continue Rome per Vlricum Han [Ulrich Han, printer in Rome] Anno domini Millesimo Quadringentesimo Sexagesimo nono die vltima Mensis Octobris. *Rome, 1469.*

Paper. 27 ff. 27 x 20 cm. Some colored initials and floral ornaments, space for illus. left blank. H/vellum.—Cf. L. Donati, “A Manuscript of ‘Meditationes’ Johannis de Turrecremata (1469),” *Library Chronicle*, XXI (1955), 51–60.

Lat. 38

GIROLAMO ANGERIANO. Erotopaignion, with dedication to Joannes Jacobus de Castillione, abp. of Bari. *Naples (?)*, ca. 1510.

Paper. 35 ff. 19 x 14 cm. Original cardboard wrappers. With a few corrections in text. Autograph?

Lat. 39

GUILLELMUS BRITO. Expositiones difficiliorum vocabulorum de bibliotheca per ordinem alphabeti. Monastery of St. Mary, *Royaumont*, ca. 1350.

Vellum. 264 ff., double columns. 30 x 21 cm. Initial letter in gold and colors; red and blue capitals; marginal notes. French 18th-cent. green morocco. Gives

equivalents in Old French in various instances.—Extensive postscript, incl.: “Hic liber est scriptus, qui scripsit sit benedictus. . . Qui titulum delevit ut ab eadem ecclesia furtive alienavit hunc librum sit a deo anathema maranata.”

Lat. 40

DUO DIALOGI DE PHILOSOPHIA MORALI. Proemium, ff.1–3r, *inc.*: Veritatis vim sepenumero cogitanti.—Dialogus primus, ff.3r–32v, *inc.*: Ultimis estatis fervoribus . . .—Dialogus secundus, ff.32v–63v, *inc.*: Cum ad edes Andree arisii omnes . . . *Northern Italy* (?), *ca.* 1450.

Paper. 64 ff. 20 x 14 cm. Decorated initials. 16th-cent. green vellum. “Questo libro sia dato ad nostro patre domino facino de sanctopetro in portanova ne la perochia de sancto victore. . .” (f.64v).

Lat. 41

ST. AUGUSTINE. De vita christiana. *Germany*, 1467.

Paper. 12 ff. 21 x 15 cm. H/vellum. Contemp. inscription on upper margins of f.1v and 2r: Frater Rudolfus Rasser Donatus (name of scribe?). 17th-cent. ownership: Carthusian monastery in Brixen.

Lat. 42

COLLECTION OF EXCERPTS [from Gratian?], on various subjects relating to canon law. *Italy, late 15th cent.*

Vellum. 158 ff. 13.5 x 10 cm. 16th-cent. vellum.—Written for Cesare Luigi Strada? (Inscr. on fly leaf): Caesar Strada Apostolicarum literarum scriptor. . . . Eius gloria est.—Acc. to inscription of f.158r, signed B[onifacius] Car[dinalis] Maior, Strada was received, he confessed, and was granted absolution, in Compostella in 1534. Library of the Cappuccini of Ferrara (17th-cent. inscription).

Lat. 43

ALPHABETUM MALARUM MULIERUM, ff.2–6, *inc.*: Ut ergo videatis chun [sic] Salamone, quam hamara sit mulier, formabo de eis unum alfabetum.—*With* ARISTOTLE. De bona fortuna, interprete Bartholomeo of Messana, ff.7–10.—PETRARCH. Psalmi septem poenitentiales, ff.11–14. *Italy, 15th cent.*

Vellum. 14 ff. 18 x 13 cm. Red and blue capitals, and marginal decoration. Paper boards. Prov.: [Dr. Ernst Schulz, Munich].

Lat. 44

HISTORIA GESTORUM ALEXANDRI PUERI MAGNI. Late medieval version of the Historia de preliis, *inc.*: Sapientissimi namque

Egyptii sub omni natione que sub celo est scientes . . . *Germany, first half of 15th cent.*

Paper. 40 ff. 18 x 14 cm. Modern paper boards. Prov.: [Dr. Ernst Schulz, Munich].

Lat. 45

ALEXANDER DE VILLA DEI. *Doctrinale*. *France(?)*, late 13th cent.

Vellum. 27 ff. (incomplete at beginning). 18th-cent. leather Copious later annotations. Phillipps ms. 190.

Lat. 46

PETRUS PANDONI. *Porcelii poetæ clarissimi et oratoris Orthographia*. *Italy, Feb. 1, 1460* (f.4v).

Paper. 86 ff. 17 x 12 cm. 2 illum. initials. Contemp. vellum. Prov.: D. Andreas Parisinus (ff.3r, 83v, 85v).

Lat. 47

GUIDO DE COLONNA. *Historia Troiana*. *Northern Italy, ca. 1370*.

Paper. 141 ff. 27 x 21 cm. H/morocco. F.139v: "Hunc librum non comodabis. Si comodabis non de [h]abebis. Si dehabebis non tacito. Si tacito perdes amicum," followed on ff.141v and 142 by transcript of documents given at Pieve di Sacco by Jacobus, "comes palatinus," in 1370, removing the stain of illegitimacy from 3 inhabitants, and creating a notary. Library of William Harrison Woodward.

Lat. 48

MICHAEL DE MASSA. *In quatuor Evangelistas* (Glosa super Matheum, etc.).—IDEM(?). *Tractatus de vitiis*, ff.102v-123v, *inc.*: Quia ut ait augustinus.—*Tabula*, ff.124-136v.—DE VITIIS, ff.137-138, *inc.*: Superbia est radix omnium malorum. *Germany, 15th cent.*

Paper. 138 ff. 29 x 22 cm. Contemp. blind-stamped calf over wooden boards, rebaked. Prov.: J. P. R. Lyell.

Lat. 49

ARISTOTLE. *Metaphysica*, in the translation of Guilelmus de Moerbeke, with anonymous commentary. *Germany, 15th cent.*

Paper. 185 ff. 29.5 x 21 cm. Stamped h/calf over wooden boards. Same commentary as ms.lat.59.—Cf. L. W. Riley, *op. cit.*, no. M6.

Lat. 50

[ARISTOTLE]. *Commentary on the Ethica Nicomachea*, *inc.*: Sicut dicit philosophus natura humana multipliciter est ancilla. *Italy, ca. 1400*.

Paper, outer conjugate of each sign. vellum. 110 ff. 22 x 14 cm. H/morocco. Prov.: John T. Beer; Hermann Suchier.—Cf. L. W. Riley, *op. cit.*, no. M9.

Lat. 51

SENECA. Tragoediae, with commentary by Nicholas Trivet. *England, ca. 1360–1370*, in a variety of hands.

Vellum. 154 ff. (few ff. missing). 25 x 17 cm. Contemp. vellum. [Library of E. H. W. Myerstein].

Lat. 52

CHARLES VIII, King of France. *Orationes* [fictae] legatorum Caroli VIII, regis francorum, 1495, with replies, ff.1–6.—*With* MARTINUS POLICH DE MELLERSTADT. *Oratio* pro recommendatione rectoris Georgii Dottanii habita, ff.6v–7.—PETRUS DE TUSSIGNANO. *Recepte super nono Almansoris*, ff.8–11. *Leipzig, 1500–1510*.

Paper. 12 ff. 20 x 15 cm. Boards.—*Orationes* printed in Hain-Cop. 12035. The second item appears unpublished, the third is a variant of GW 271, ff.45r–48v. Recipes, one against the plague, on blank space on ff. 7v, 11v and 12. Prov.: [Dr. Ernst Schulz].

Lat. 53

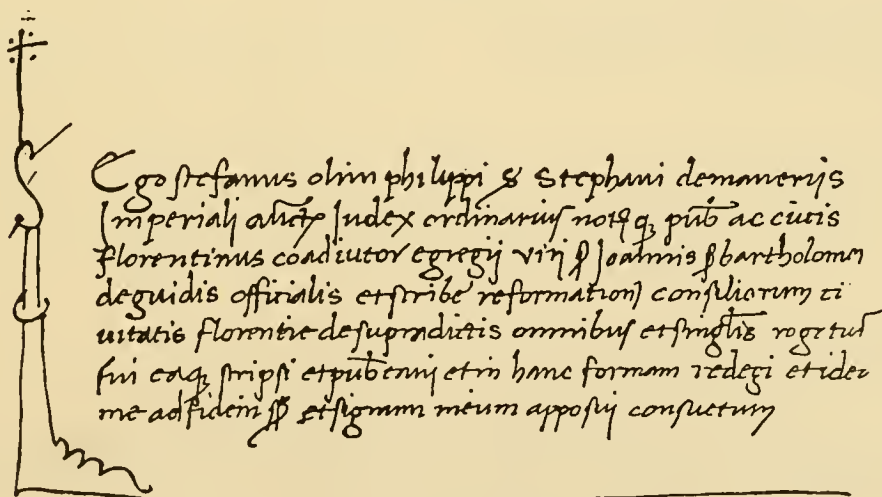
MONTEDOGLIO. Capitoli, esentioni et privilegii delli huomini et commune di Monte doglio . . . dalli Gran Duchi di Toscana confirmati. *Montedoglio, 1489–1698*, in various hands, in Latin and Italian.

Vellum. 25 ff. 23 x 16 cm. Contemp. leather. Signet of Montedoglio on ff.4v and 17r. Signatures of various notaries, the earliest document (ff.4v–10v) signed by Giovanni Battista Guidone de Guidoni.

Lat. 54

MONTEDOGLIO. Statuta et ordinamenta communis et hominum Montis Dolii. *Italy, 1490–1747*, various hands, in Latin and Italian.

Vellum. 76 ff. 28 x 21 cm. Later vellum binding. Original statutes, 87 chapters, ff.3–47, written by “Stefanus olim philippi et Stephani demaneriis . . .”



Ego stefanus olim philippi & stephani demanerijs
Imperiali aucto Index ordinarius notq, pnto ac curis
Florentinus conditor egregij viri p̄ Johannis p̄ Bartholom
deguidis officialis et scribe reformationi consiliorum ci
uitatis florentie desuper dictis omnibus et singulis rogatus
fui eaq, scripsi et publicari et in hanc formam redigi et idcir
co ad fidem p̄ et signum meum apposui consuetum

Montedoglio. Statuta et ordinamenta. Lat. 54.

Lat. 55

LIBER SCINTILLARUM etc.—1. LIBER SCINTILLARUM, ff.1–24v, *inc.*: De castitate et continentia.—2. SERMONES. Two incomplete sermons, ff.25–36v, the second (f.30) with *inc.*: Primum querite regnum dei et hec omnia adicientur vobis.—3. POENITENTIALE, ff.37–52v, *inc.*: In nomine Iesu Christi incipiunt interrogationes que de scripturis sanctis et canonibus sacris in foro penitencie ad utilitatem confitencium fieri possunt et debent.—4. SERMONES. Two incomplete sermons, ff.53–58v, second (de penthecoste) with *inc.*: Effundam spiritum meum super omnem carnem.—5. Excerpts and glosses on Bible, f.59r.—6. DE PUGNA SPIRITUALI, f.59, *inc.*: Inter Ierusalem et Babyloniam nulla pax est sed guerra continua (Migne CLXXXIII, 761–5).—7. DE VITIIS, ff.59–61r, *inc.*: Forte die quadam avarus libidini obvians.—8. DE CONFESSIOE, f.61v, *inc.*: Ad habendum salutifere confessionis breviordinem.—9. LOTHARIUS DIACONUS (=Pope Innocent III), De contemptu mundi seu De miseria conditionis humane (excerpts), ff.62–70 (Migne CCXVII, 717–46).—10. QUINDECIM SIGNA xv dierum ante diem iudicii invenit sanctus Ieronimus in annalibus Hebreorum, f.70v (Migne XCIV, 555).—11. Two poems, f.72v: a. Tempus acceptabile, tempus est salutis (Walther 19171), and b. Sacerdotes mementote, nichil maius sacerdote (Walther 16999). *Germany, 13–14th cent.* (ff.59 et seq. are 13th cent.).

Vellum. 72 ff. 16 x 12 cm. Modern vellum over wooden boards. Fragment of larger collection which had presumably been bound together.

Lat. 56

QUAESTIONES DE ACCIDENTIBUS ANIME RATIONALIS libri tres. *Germany(?)*, first half 16th cent.

Paper. 50 ff. 20 x 14 cm. Boards.

Lat. 57

[TERENCE]. Commentary on Andria and Eunuch. *Italy, ca. 1500.*

Paper. 10 ff. (incomplete at beginning). 22 x 15 cm. Boards.

Lat. 58

IVO OF CHARTRES. Panormia. *France, 12th cent.*

Vellum. 258 ff. (ff.237–254 misbound, following f.258). 28 x 19 cm. Initials in red and blue throughout and figured initial on f.204v. Modern h/vellum over wooden boards. Phillipps ms. 7408.

Lat. 59

[ARISTOTLE]. Anonymous commentary on the *Metaphysica*, *inc.*: Omnes homines natura scire desiderant. Nam quaelibet res ferente natura appetit perfectionem . . . *Germany, 15th cent.*

Paper. 85 ff. 29 x 21 cm. Decorated initials. Vellum. Same commentary as ms.lat.49, possibly identical with that of Johannes Folsham (= Folsamus).—Cf. L. W. Riley, *op. cit.*, no. M6.

Lat. 60

WILLIAM OF AUXERRE. *Summa aurea in quattuor libros sententiarum* [of Petrus Lombardus]. *France(?)*, 14th cent.

Vellum. 351 ff., double columns. 24 x 16 cm. Red and blue initials with ornamentation. H/morocco. Estate of E. Voynich (cf. De Ricci II, 1930).

Lat. 61

SERMONES de tempore, sanctis et variis causis, with the following interspersed tracts: 1. NOTABILIA de vitiis, ff.136r–141v.—2. BERNHARDUS, Ad Raymundum de cura rei familiaris epistola, ff.141–142.—3. DESCRIPTIO FEMINARUM MALARUM, f.144.—4. TRACTATUS BONUS DE MORTUIS et eorum suffragiis (with reference to Waldensians, Wyclif and Hussites), ff.153v–158v.—5. TRACTATUS DE QUATTUOR VIRTUTIBUS cardinalibus, ff.188–207.—6. TRACTATUS DE RESTITUTIONE, ff.222–234.—7. CHRISTIAN FUCHS, of Vienna, Sermo de excommunicatione, ff.235–245.—8. Registrum, ff.247–248. *Austria, second half 15th cent.*

Paper. 249 ff. 21 x 15 cm. Contemp. calf over wooden boards. Item 3 is in verse and prose, compiled from Pseudo-Hildebert and other sources.

Lat. 62

ASTRONOMICAL FRAGMENTS. 1. *Inc.*: Primum regulares feriales unde oriantur videamus (f.1); *expl.*: . . . esse aliis dictum est (f.4v).—2. PREVOSTIN, of Cremona. Fragment of the first book of his *Summa theologica*. *France, 13th cent.*

Vellum. 8 ff. Circular diagr. and table on f.lv. 22 x 14 cm. Modern vellum. Prov.: George Dunn.

Lat. 63

ST. AUGUSTINE and others: 1. ST. AUGUSTINE. De pastoribus, ff.1–9, first leaf missing(?).—2. IDEM. De ovibus, ff.9–23.—3. ST. AMBROSE. De laude et exhortatione viduitatis, ff.23–35.—4. ST. AUGUSTINE. Retractatio in libro ad Horosium contra Priscillianistas, f.36r.—5. OROSIUS. Commonitorium ad Sanctum Augustinum de

Priscillianistis, ff.36–37.—6. ST. AUGUSTINE. Responsio ad Orosium de Priscillianistis et Origenis errore, ff.37–43.—7. IDEM. Retractatio in libro de correctione Donatistarum, ff.43–58.—8. IDEM. Retractatio in libro de fide et operibus, f.58r.—9. IDEM. De fide et operibus, ff.58–78.—10. IDEM. De dialectica, ff.79–87.—11. ARISTOTLE. Categoriae, tr. by St. Augustine, ff.87–102.—12. ST. AUGUSTINE. Commonitorium ad universam ecclesiam destinatum de Manicheis conversis, ff.102–104.—13. POPE JOHN II. Epistola de fide contra Euticianistas de duobus naturis in una persona Christi, ff.104–106.—14. ST. AUGUSTINE. Collatio trinitatis . . . a se ipso ad semet ipsum, ff.106–109.—15. Catalogue of the works of St. Augustine, ff.109–112. *Germany, 12th cent.*

Vellum. 112 ff. 26 x 17 cm. Modern leather. Phillipps ms. 11901.

Lat. 64

BASLE, Council: 1. ANDREA DE PETRA. Oratio in congregatione generali, ff.1–9v.—2. JOHANNES, Abp. of Taranto. Oratio ad patres concilii Basiliensis, ff.9v–15r.—3. RESPONSIO SYNODALIS de autoritate cuiuslibet consilii generalis supra papam, ff.15v–34v.—4. JULIANUS CAESARINO. Oratio luculenta ad convertendum Bohemos, ff.35r–46v (incomplete). *Germany, first half of 15th cent.*

Paper. 46 ff. (2 ff. missing?) 28 x 20 cm. Modern boards. The texts have been identified in Mansi, XXIX, but do not follow his sequence.

Lat. 65

MAXIMUS STEINER. Institutionum dialecticarum sive prolusionum ad philosophiam rationalem tractatus tripartitus. On Aristotle's Organon; written by Andreas Ignatius Spahn (f.192 contains a list of 107 students of Steiner, of whom Spahn is the first). *Prague, 1641–1642.*

Paper. 197 ff. 19.5 x 15 cm. Contemp. vellum.—Cf. L. W. Riley, *op. cit.*, no. M35.

Lat. 66

D. ROUSSEL. Commentarius in universam Aristotelis Metaphysicam. *Paris, 1682.*

Paper. 2 ff., 523 pp. 22 x 16 cm. Contemp. red morocco.—Cf. L. W. Riley, *op. cit.*, no. M32. Name of student-scribe (De la Quint . . .) on engraved prel.f., followed by engr. portrait of Aristotle (Iollain exc.).

Lat. 67

MARCIANTONIUS GENUA. Lectiones super libros Physicorum Aristotelis, lectae anno 1549. *Italy, 1549.*

Paper. 207 ff. 29 x 20 cm. H/morocco.—Cf. L. W. Riley, *op. cit.*, no. M7.

Lat. 68

ALFONSO SPEZZANI. Commentary on books 3–7 of Aristotle's *Physica*. *Italy, 1591*.

Paper. 121 ff. 31 x 21 cm. H/morocco.—Cf. L. W. Riley, *op. cit.*, no. M33.

Lat. 69

HENRICUS SUSO. *Horologium sapientie*, incl. *Cantica canticorum* (ff.189–193). *Germany, first half 15th cent.*

Paper. 193 ff. 21.5 x 14 cm. Some decorated initials; two small faces drawn into capitals on ff.91v and 164v. Contemp. dyed kid over wooden boards. “Acquistato in Vienna dall’ Antiquario della Biblioteca Imperiale in quella città e portato in dono al mio caro Cognato G. Ghizzi. Maggio. 1869. [sig.] Frangnani (?).—James H. Reddan, Venice, 1896 (ff.1v and 193v).

Lat. 70

CHRISTOPHER BRANDIS. *Commentarius in universam Aristotelis Logicam . . . scriptus a Joanne Huober. Dillingen, 1608–1609.*

Paper. 1050 pp. 19 x 15.5 cm. Contemp. stamped pigskin over wooden boards. Carthusian monastery, Buxheim. Owner’s stamp: G.W.B.D.—Cf. L. W. Riley, *op. cit.*, no. M22.—Backer-Sommervogel, *op. cit.*, II, 85, B (same ms.?).

Lat. 71

CHRISTOPHER BRANDIS. *Commentarius in octo libros Physicorum Aristotelis . . . scriptus a Joanne Huober. Dillingen, 1609–1610.*

Paper. 941 pp. 19 x 15.5 cm. Contemp. stamped pigskin (with initials G.W.B.D.) over wooden boards.—Cf. L. W. Riley, *op. cit.*, no. M23.—Backer-Sommervogel, *op. cit.*, II, 85, A (same ms.?).

Lat. 72

TERENCE. *Comediae*: *Andria*, ff.1–36.—*Eunuchus*, ff.37–72r.—*Heautontimorumenos*, ff.72v–106r.—*Adelphi*, ff.106v–137v.—*Phormio*, ff.138r–170v.—*Hecyra*, ff.171r–199r. *Germany, ca. 1500.*

Paper. 200 ff. (last blank). 19 x 14 cm. Six illum. capitals. 17th-cent. stamped pigskin. With marginal and interlinear annotations.

Lat. 73

AD. CAIMUS. *Imperialium institutionum libri IV (cum registro)*, auctore Ad. Rev. Dño. Caimo preposito ecc. par. S. Zenonis. *Austria(?)*, 1743.

Paper. 389 pp. 20 x 14 cm. Contemp. vellum. Title borders, vignettes and tail pieces drawn in pen-and-ink. Bookplate of M. D. Wilmersdoerffer, 1897.

Lat. 74

RICARDUS HESIIUS. *Epistolae latinae*. Collection of model letters (some copies of actual letters?) in Latin, and 3 letters in Italian. The name of Hesius appears only in 6 letters at end. *Italy, 1598–1612*.

Paper. 29 ff. (3 leaves removed). 20.5 x 14 cm. Contemp. boards.

Lat. 75

[ARISTOTLE]. On the *De anima*, incl. a section headed “*Liber quintus de deo et angelis*,” *inc.*: *Stemma philosophiae naturalis ab Aristotele descriptum et ab eiusdem schola nova restitutum*. *South Germany, 17th cent.*

Paper. 55–292 numb. ff., 85 ff. (actual count 315). 19.5 x 15 cm. Contemp. calf.—Cf. L. W. Riley, *op. cit.*, no. M12.

Lat. 76

GEORG KERN, STEPHEN WHITE and CHRISTOPHER BRANDIS. *De praeceptis decalogi* (commentary on Thomas Aquinas), written by Joa. Huober.—*Summa controversiarum*, written by same.—*Prolegomena in universam philosophiam moralem Aristotelis*, *inc.*: *Antequam ad particulares materias descendamus quedam breviter*. *Dillingen(?)*, 1608.

Paper. 407 ff., blank ll., 37 ff., 1 blank l., 316 ff. 20.5 x 16.5 cm. Contemp. stamped pigskin. Carthusian monastery, Buxheim.—Cf. L. W. Riley, *op. cit.*, no. M14.—Backer-Sommervogel, IV, 1015–16 (Kern); VIII, 1093–98 (White); II, 85–86 (Brandis).

Lat. 77

ROMANUS RAUSCHER. *Octo libri Physicorum* [Aristotelis] ab Reverendo . . . Romano Rauscher ordinis S. Benedicti . . . traditi, a me Fratre Erasmo Altmanshausen monasterii Admontensis professo excepti.—*With* List of fathers and brothers “in convictu Salisburgensi,” 1637–39.—Georg Berchtold Lorich, printed disputation.—Anonymous commentary on the *De coelo*. *Salzburg, 1638–1639*.

Paper. 4 ff., 525 pp., 6 ff., 352 (350) pp., diags., 1 folded sheet. 18.5 x 15 cm. Contemp. stamped pigskin.—Cf. L. W. Riley, *op. cit.*, no. M31.

Lat. 78

[ARISTOTLE]. On the *Organon*, *Physica*, and *Metaphysica*, *inc.* (Proemium): *Fili, a iuventute tua excipe doctrinam, et usque ad canos invenies sapientias*. *Germany, 17th cent.*

Paper. 258 ff. (a few blank). 19.5 x 15.5 cm. Contemp. vellum. Carthusian monastery, Buxheim.—Cf. L. W. Riley, *op. cit.*, no. M15.

Lat. 79

[ARISTOTLE]. On the Organon and Physica, written by Anselm, a Carthusian of Buxheim. *Buxheim, 1634–1635.*

Paper. 321 ff. 18 x 14 cm. Contemp. vellum. Carthusian monastery, Buxheim. The commentaries are the same as those in ms. lat. 78, but without commentary on the Metaphysica.—Cf. L. W. Riley, *op. cit.*, no. M18.

Lat. 80

PLACIDIUS AEGIDIUS MELANDER. On the De anima of Aristotle, *inc.*: Corpus naturale mixtum ut diximus in principio philosophiae aliud est perfectum aliud imperfectum. *Dillingen(?)*, 1621.

Paper. 255 ff. 19 x 14 cm. Contemp. stamped pigskin (with initials P.P.M.A. and date 1621). Bound with various printed Aristotle dissertations; lists of doctoral candidates, Dillingen; etc.—Cf. L. W. Riley, *op. cit.*, no. M30.

Lat. 81

SUETONIUS TRANQUILLUS. De vita XII caesarum (extracts), ff.1–42.—*With* AUSONIUS, Versus de XII caesaribus, ff.42r–42v.—BENVENUTO DE RAMBALDIS, de Imola. Liber augustalis (extracts), ff.43–56v, with date of composition, 1385 (f.56v).—MACCABEES, 2nd book to death of Herod Agrippa (in Italian), ff.56–63, *inc.*: Qui se comensa lo secundo libro delli Machabei . . . Morto Simone quinto . . . *Italy, second half 15th cent.*

Paper. 63 ff. 22 x 14 cm. H/morocco.

Lat. 82

JOHANNES DE BOLOGNA. Summa artis notariae, ff.1–25.—*With* Notarial examples derived from papal correspondence, ff.26–30.—ARNULFUS CANONICUS Parisiensis. Summa super processu ordinis iudiciarii, ff.31–43. *Italy(?)*, 13th cent.

Vellum. 43 ff. 23 x 17 cm. Contemp. h/pigskin over wooden boards, with guards taken from earlier ms.

Lat. 83

ST. BASIL, bishop of Caesarea. Epistola ad Gregorium theologum, ff.1–3.—*With* ST. JOHN CHRYSOSTOM. Contra iudeos sermones sex, ff.4–56.—IDEM. Adversus Anomoeos sermones quinque, ff.57–89.—IDEM. Ad Stagirium monacum libri tres, ff.89–139.—IDEM. Paradoxa, ff.140–149. *Italy, 15th cent.*

Paper. 150 ff. (last blank). 27 x 19 cm. Stamped leather with coat of arms. Phillipps ms. 9471.

Lat. 84

SERMONES ANONYMI: 1. Ecce rex tuus venit tibi pius . . . Si aliquis amicum . . . , ff.1-168.—2. Hora es iam nos de sompno surgere in hiis vitiis monet . . . , ff.170r-241v.—3. Sanctus Anshelmus longo tempore . . . , ff.243r-269v.—4. Liber et numerus . . . (commentary on Matthew), ff.270r-277r.—5. Honora deum et honorifica sacerdotes . . . , ff.278r-299r.—6. Benedictum est lignum, per quid sit iusticia . . . , ff.300r-311r.—7. Quotations from Bible, classics and fathers of the church, ff.312r-319r.—8. Ad laudem et gloriam omnipotentis dei . . . , ff.318r-322v. *Germany, 15th cent.*

Paper. 322 ff. 19 x 14 cm. Contemp. leather over wooden boards.

Lat. 85

WERNER ROLEWINCK. Fasciculus temporum. *Northern Italy, ca. 1470.*

Paper. 40 ff. 42 x 27 cm. Numerous drawings and diags., partly colored by hand. Contemp. stamped leather over wooden boards.

Lat. 86

FRANÇOIS DE MERLES (1480-1520). Memoirs and accounts. *France, late 15th and early 16th cent.*

Paper. 177 instead of 292 ff. (ff. 16-57 and 198-271 missing). 38 x 21 cm. Contemp. vellum. Contains report on studies in Pavia and Avignon; commentary on the plague, contemp. events, stay in Rome, and the Jews; various financial accounts; and detailed report on the construction of a residence.

Lat. 87

[ARISTOTLE]. On the Physica, De coelo, De generatione et corruptione, De anima, Metaphysica, Meteorologica, Organon, and Ethica Nicomachea. *Germany, 1670.*

Paper. 2 vols. 22.5 x 16 cm. 18th-cent. calf.—Cf. L. W. Riley, *op. cit.*, no. M19.

Lat. 88

ALEXANDER JOVIUS. Commentaria una cum quaestionibus in universam Aristotelis Logicam.—IDEM. Compendium in universam Aristotelis Logicam, collectum de lectione in lectionem per me Bernardum Berardum. *Italy, 1640-1641.*

Paper. 235 numb. ff., 21 ff., 69 numb. ff. 20 x 13.5 cm. Contemp. vellum.—Cf. L. W. Riley, *op. cit.*, no. M28.

Lat. 89

RAYMONDUS DE PENNAFORTE. Summa casuum conscientiae (abridgement in Latin verse), ff.1–20v, *inc.*: In summis festis ad missam dicitur una . . . — *With* Brief Bible dictionary, ff.20v–24. *France, 13th cent.*

Vellum. 24 ff. 17 x 10 cm. Gold stamped leather. Prov.: Luzarche collection, sold by auction, Paris, 1865; Stroehlin collection.

Lat. 90

ASCETIC MISCELLANY: 1. De arte bene moriendi, ff.1–13, *inc.*: Cum de presentis exilii miseria mortis . . . —2. POPE INNOCENT III. De miseria humane conditionis, ff.14–42.—3. Religious poetry: a. XV signa ante seculi consumationem fienda . . . , ff.42v–43v, *inc.*: Antequam iudicii dies metuenda . . . (H. Walther, *Versanfänge*, 1314); b. Altercatio animae et corporis . . . compilata per beatum Bernardum, ff.44r–50v, *inc.*: Vir quidam dum steterat velud heremita (variant of Walther 20421), cont. on f.44v: Iuxta corpus spiritus stetit et ploravit (Walther 10032: Visio Philiberti). *Italy, 15th cent.*

Paper. 56 ff. 23 x 16 cm. Illum. first page, with arms, and illum. capitals on ff. 14v and 24v. Modern gilt leather. Prov.: Ernesto Pagnoni, Milan.

Lat. 91

BARTHOLOMAEUS DE BREGANTIIS, Vicentinus. De venatione divini amoris, with two prologues, addressed to Hugh, cardinal bishop of St. Sabina, O.P. (Hugh of Montrelais), and William, cardinal deacon of St. Eustachius (otherwise unknown). *Salzburg, 5 June 1453.*

Paper. 124 ff. 20 x 13 cm. H/morocco.—Cf. Quétif and Echard (1719), I, 258, no. 13.

Lat. 92

FIFTEENTH-CENTURY MISCELLANY: 1. JOHANNES GOLDNER. Sermones XXII de avaritia, ff.2–124r (written “per Johannem de prawnec [i.e. Brauneck],” 1470; apparently unpublished).—2. NICOLAUS DE DINKELSBÜHL. Von dem Vbel der eigenschafft die man hatt in den cloestern, ff.124–143v (sermon preached at the Univ. of Vienna; probably unpublished).—3. Extracts from Augustinus de Ancona and Bartholomaeus Pisanus, ff.143v–144v.—4. SIGISMUND, Holy Roman Emperor. Letter (in Czech) to his brother Wenceslaus, King of Bohemia, 4 Dec. 1418, f.145 (dated Vienna 1419, vero 1418; printed in F. Polacky, *Documenta Johannis Hus*, pp.682–6).—5. THOMAS (Palmerston) HIBERNICUS. De religione christiana, ff.146r–159v (dated 1421; cf. Hain 8544 and 13854).—6. PSEUDO-BERNARDUS. Epistola de cura domestica, ff.160r–162r (dated 1417).

—7. Excerpts from ascetic writings, ff.162–164v.—8. CONSTANCE, Council. Conclusiones contra communionem populi sub utraque specie, ff.164v–167r (dated 1417).—9. PRAGUE, University. Determinatio super quibusdam erroneis articulis, 7 Feb. 1418, ff.167r–168r.—10. EPISTOLA CONTRA WICLEFISTAS et Husitas, known as “Eloquenti viro,” but here without first sentence, *inc.*: Pro salutacione in Christo Jhesu domino nostro, ff.170r–193r. Followed on f.193r by poem “Dum de fide loquimur . . . ,” 6 lines, and “Praga, modo doleas . . . ,” 2 lines.—11. REMEDIA PRO CASIBUS CONTINGENTIBUS in divino officio, ff. 193v–194v.—12. COLLECTA DECRETI (excerpts from Gratian), ff.195–210.—13. STANISLAUS DE ZNOYMA. Tractatus contra articulos huscitorum et errores Johannis Wickleph, ff.210v–256v (dated 1420). *Bohemia, 15th cent.*

Paper. 257 ff. 20 x 15 cm. Stamped leather over wooden boards, ca. 1500. Prov.: “Liber iste Cenobii est Clarissarum Brixine commorancium” (inside front cover); “Elisabeth sancte in claustro me bibliotheca possideat . . .” (back cover).

Seven Volumes From the Maclure Collection: A Catalogue

JOHN H. JENSEN*

IN 1949 the University of Pennsylvania Library acquired a large and complex collection of French historical source materials from the Historical Society of Pennsylvania. After re-binding, these materials were stored in the Rare Book Room of the Library.¹ This collection includes a wide variety of printed items, ranging in dates of publication from the middle of the eighteenth to the early nineteenth centuries with most of them concentrated between 1788 and 1802. This pamphlet collection which deals essentially with the revolutionary and Napoleonic periods of French history contains valuable, primary source material such as *cahiers des doléances*, constitutional and legislative debates, decrees, almanacs, administrative lists and records, petitions, remonstrances, speeches, laws, chronologies, correspondence, memoirs, and *pièces justificatives*. There are even a few early historical studies on the Revolution and its significance. Altogether there are over 1,200 volumes containing well over 20,000 pamphlets and issues.²

While the political nature of much of this material is obvious, the unusual aspect of this collection is a strong emphasis on financial and economic matters. It offers exceptional source material for the student of fiscal and monetary policy, as well as for economic and social problems of the period. The recent interest shown by French historians in these areas indicates the timeliness of the exploitation of this material.³ However, at present it is almost impossible to carry on research with the aid of these sources. They are virtually uncatalogued and have been in this state for some seventy years. A brief survey of the history of this collection will explain its present unusable condition.

These pamphlets were collected by William Maclure, businessman, geologist, and educational reformer, during his periods of residence in London and Paris. In 1803 he served in Paris as a

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commissioner for the United States government trying to settle claims of our citizens against France. It seems likely that most of the collection was gathered at that time. Possibly he planned a study of the economic aspects of the French Revolution, but his geological interests (between 1805 and 1809 he made a geological survey of the United States) prevented him from carrying through this intention. In 1812 he became a member of the Academy of Natural Sciences of Philadelphia. He was president of the Academy from 1817 until his death in 1840. While president of the Academy he contributed the greater part of his library and his scientific collections to the Academy, including “. . . a series of politico-historical Journals, embracing the Minutes and Debates of the various legislative bodies of France during the Revolution, upwards of 1000 volumes, together with many portfolios of pamphlets relating to the same epoch.”⁴

Maclure apparently provided the Academy with a handwritten inventory of his collection when he made this particular donation and, in 1837, this inventory was printed to produce a permanent, though incomplete, catalogue. In 1861 the Historical Society of Pennsylvania purchased these bound volumes and bundles of pamphlets for \$500. When the funds became available, apparently in the 1880's, the pamphlets were bound, but not in the order laid down in Maclure's catalogue of 1837. The Society librarian noted in a fly-leaf of the catalogue that he had made his own general classification system and arranged for the binding of the pamphlets before the 1837 catalogue came into his hands. There were congruities between the two systems, but these were not consistent. The University Library acquired these pamphlets from the Society in 1949 and the bindings were in such poor condition that immediate rebinding was necessary. Unfortunately for the researcher some of the symbols of classification of the Historical Society system were obliterated in the rebinding process. The result was a sturdily and somewhat garishly bound pamphlet collection that contained only general labels which are impossible to reconcile with the printed catalogue of 1837 or the written classification system of the Historical Society.

Seven volumes have been selected to serve as an introduction to the Maclure collection and as an example of the type of mate-

rial to be found in it. These volumes are relatively homogeneous; they reveal some of the fiscal desperation of French politicians, government contractors, and businessmen in the crucial years of the assignats, 1790-92 and 1796-97. It is hoped that this brief catalogue will give an indication of the wealth of source material available in this uncatalogued collection.

CATALOGUE

This is a serial listing of the pamphlets bound in the seven volumes of the Maclure collection marked *France-Finances*. The titles have been abbreviated where necessary, but the imprints have been given in full. The capitalization has been standardized and the imprints have been put in italics. All pamphlets in these seven volumes are octavo. Only about ten percent of these titles appear in the catalogue of Tourneux,⁵ but this is scarcely surprising in view of the masses of such material which appeared in this period and the limits which Tourneux set on his work. A much higher percentage of these pamphlets appear in the catalogue of printed materials concerning the French Revolution published by the Bibliothèque Nationale,⁶ but a great many of the pamphlets in the Maclure collection are unlisted.

An index of authors and subjects has been appended to this list.

VOLUME I

1. Paine, Thomas.
Décadence et chute du système de finances de l'Angleterre. Tr.
from English by F. Lanthenas.
Paris, Imp. du Cercle-Social, 1796? xii, 51p., table.
2. Ducher, G.-J.-A.
De la dette publique en France, en Angleterre, et dans les
États-Unis de l'Amerique.
No imprint.
3. Lavoisier, Antoine-Laurent.
Résultats: extraits d'un ouvrage intitulé: De la richesse terri-
toriale du royaume de France;
Paris, Imp. Nationale, 1791. 48p., statistical tables.
4. Montesquiou-Fezensac, Anne-Pierre, marquis de.
Mémoire sur les assignats, ou supplément aux mémoires sur les
finances du royaume.
Paris, Didot l'aîné, Octobre, 1791. 36p.

5. Réclamation d'une partie des députés sur le compte à rendre de l'administration des finances de l'état.
Paris, Lallemand, 29 Septembre, 1791. 16p. including 10p. of names of the more conservative representatives in the Legislative Assembly.

6. Bergasse, Nicolas.
 Observations préliminaires . . . sur l'état des finances publié par M. Montesquiou et adopté par l'Assemblée Nationale.
Paris, Lallemand, 1791. 24p.

7. ——— ———.
 Réplique . . . à M. de Montesquiou. Suivie de l'examen de la valeur des biens nationaux, du montant de la dette exigible, et de l'hypothèque des assignats.
Paris, Lallemand, 1791. 104p.

8. Montesquiou-Fezensac, Anne-Pierre, marquis de.
 Réponse . . . à la réplique de M. Bergasse.
Paris, Didot l'aîné et Desenne, 1791. 51p.

9. Bernigaud de Grange, Jean-Louis.
 De l'état des finances . . . ; avec des observations sur le mémoire de M. de Montesquiou. . . .
Paris, Le Vigneux, 1791. 68p. Includes also "Compte à mes commettans" (5p.) and "Omission à l'état des finances" (7p.).

10. Daudibert-Caille, E.
 Précis du plan d'un établissement qui seroit une source intarissable de prospérités pour la France. . . .
Paris, Imp. du Patriote françois, 1791. 23p. with 15 additional pages of tables and a résumé. This is a plan for a national bank. The Jacobin Club sponsored this publication.

11. Pottin de Vauvineux, Louis-Philippe.
 Banque française; . . . avantages. Pair entre l'assignat et l'argent. Engagemens de la banque vis-à-vis de la nation. Son administration . . . surveillance . . . opérations . . . ouverture.
Paris, Imp. des 83 Départmens, et de la Banque française, 1791. 26p.

12. Comptes en finances à rendre par l'Assemblée Nationale avant sa séparation et sous sa responsabilité.
No imprint. 22p.

13. Roederer, Pierre-Louis.
 Système général des finances de France, adopté par l'Assemblée Nationale Constituante. . . . Prospectus.
Paris, Imp. de Du Pont de Nemours, 1791. 17p.

VOLUME II

14. Clavière, Étienne.
Pour l'Assemblée Nationale. Sur les remboursements, etc.
Paris, Imp. du Patriote françois, 1 Décembre, 1791. 18p.
15. ——— ———.
A l'Assemblée Nationale. Sur les finances.
Paris, Imp. du Patriote françois, 15 Décembre, 1791. 12p.
16. Tablettes du premier corps législatif . . . suivies de quelques idées sur l'état présent des finances et de l'examen de celles de MM. Montesquiou, Haussmann et Clavière.
Paris, Imp. de H.-J. Jansen, 1791. Divided into three parts: Tablettes, pp. 1-50; Quelques idées, pp. 51-69; Celles de MM. . . . , pp. 71-84.
17. Clavière, Étienne.
Réponse . . . à la lettre de M. Montesquiou, sur . . . la conjuration contre les finances de l'état & des mesures à prendre pour en arrêter les effets.
No imprint. 11p. Dated at end: 23 Avril 1792.
18. Le Brun, Charles-François.
Parallèle du plan donné . . . pour remédier aux effets du papier-monnoie, avec ceux de MM. Clavière, Boislandri, Philibert, Condorcet, Caillaçon, et Marrot.
Paris, Imp. Dupont, 1792? 88p.
19. Que de peines perdues!
Paris, Les Marchands de nouveautés, 1791. 18p. An attack on Clavière.
20. De l'état des finances de France, au premier Janvier 1792, par un député suppléant à l'Assemblée Nationale Constituante.
Paris, Dupont, 1791. 90p., tables.
21. Focard de Chateau.
Mémoire en forme de pétition. . . .
Paris, Imp. du Cercle-Social, 1792. 30p. On Corsica.
22. Zollikofer, J.-C.
Lettre à l'Assemblée Nationale sur les billets au porteur.
Paris, Imp. de H.-J. Jansen, 3 Avril 1792. 7p.
23. Brémond, Jean-Baptiste.
Lettre à M. Cambon.
Paris, Imp. de Quillau, 1792? 7p.
24. Observations sur les finances, et particulièrement sur les assignats.
Paris, Imp. de Desenne, 1791. 38p.

25. Ferrières, Jacques-Annibal & Charles Désaudray.
Plan de finance proposé contre celui qui a été résolu au conseil
des cinq cents.
Paris, 8 Frimaire, an 4^e (1796). 18p.
26. Daudibert-Caille, E.
Moyens pour régénérer le crédit public, les finances, et le com-
merce de la République Française.
Paris, Imp. du Cercle-Social, l'an IV^e (1796). 47p.
27. Taschereau de Fargues, Paul-Auguste-Jacques.
Il en est tems encore.
N.p. 35p. Dated at end: 15 Ventose, an 4^e de la République
(1796).
28. Montesquiou-Fezensac, Anne-Pierre, marquis de.
Du gouvernement des finances de France d'après des lois consti-
tutionnelles et d'après les principes d'un gouvernement libre et
représentatif.
*Paris, Imp. du Journal d'économie publique, de morale et de politique,
an V^e (1797).* 138p.

VOLUME III

29. Ostrogotus, André.
Quelques réflexions sur . . . la rareté du numéraire, l'accroisse-
ment du taux de l'intérêt, l'augmentation du prix. . . .
Westerwick et Paris, Les marchands de nouveautés, 1797. 50p.
30. Burté, Antoine.
Des charges et revenus ordinaires de l'état, ou réflexions sur le
discours . . . par Gilbert Desmolières. . . .
Paris, Imp. de Crétot, an 5^e (1797). 64p.
31. Durand.
Suite des vérités . . . sur les causes de notre détresse.
Paris, Imp. de Brune, Fructidor, an V^e (1797). 26p.
32. Zollikofer, J.-C.
Sur le remboursement des deux tiers de la dette publique.
*Paris, Imp. du Journal d'économie publique, de morale et de politique,
an V^e (1797).* 14p.
33. Mengin, Martin-Philippe.
Discours sur les finances.
Paris, Imp. de Honnert, Thermidor, an V (1797). 79p.

34. Aigoïn, Fr.-V.
Mémoire sur les finances. . . .
Paris, Imp. du bureau central d'abonnement à tous les journaux, an V^e
(1797). 14p.
35. Notice sur la mode de liquidation de l'arriéré des ministères.
Paris, Imp. de la veuve Galletti, an VI^e (1798). 15p.
36. Brigaud.
Au corps législatif.
Paris, Imp. de Cellot, n.d. 16p. Dated at end: 8 Prairial, an 7^e
(1799).
37. Aperçu sur les finances de la République Française.
Paris, Potey, 16 Prairial, an VII (1799). 14p.
38. Fontaine, Louis.
Plan général de finances pour la France, la Belgique, et les autres
pays, réunis.
No imprint. 29p. In the form of a letter, dated at beginning:
"A Paris, le 23 Brumaire, an IV de la République Française."
39. Et moi je demande l'ordre du jour sur le plan de finance proposé
par les citoyens Ferrières et Désaudray.
No imprint. 8p. Note at end: "Par l'auteur de la nouvelle taxe de
guerre."
40. L. M.
Réflexions rapides sur les finances.
Paris, Imp. de Lacroix, 1799? 14p.
41. Observations sur le plan de finances décrété par le conseil des
cinq-cents.
No imprint. 15p.
42. Moulin l'aîné.
Opinion de deux bons citoyens sur les finances.
Paris, Imp. du bureau général des journaux, 1797? 4p.
43. Capon, Paul.
Mon opinion sur les finances.
Paris, Imp. de J.-F. Hongnat, n.d. 16p.
44. Mengin, Martin-Philippe.
Principes de finances d'un peuple agricole et commerçant.
No imprint. 15p.
45. Ollivault-Duplessis, Vincent-Jean.
Plan de banque nationale; ou nouveau système de finance.
Paris, Imp. du magasin encyclopédique, 1798? 71p., 1 fold. table.

46. Satur, Pierre-David.
De l'immoralité de la banque française. . . .
No imprint. 16p. Signed by author.
47. Fournier.
Balance de finance.
Paris, Imp. de Roblot, 1798? 9p.
48. Réflexions d'un citoyen, jaloux de ne pas voir compromettre
l'honneur et la loyauté de la nation française [sic], par une sus-
pension de remboursement.
Paris, Imp. des 83 départements, n.d. 8p.
49. Supplément aux observations sur les finances et sur les assignats.
Paris, Desenne, 1791? 32p. (See no. 24 above).
50. Mengin, Martin-Philippe.
Plan de finances.
Paris, les marchands de nouveautés, premier vendémiaire, an VIII (1800).
31p. Extract from a work entitled: *Recherches historiques sur les
principes de finances et du crédit public.*
51. Observations sur quelques branches des finances, et particulière-
ment sur l'emprunt forcé de cent millions.
Paris, Imp. de Logerot, n.d. 16p.
52. Quels sont les moyens de restaurer nos finances?
No imprint. 23p.

VOLUME IV

53. Boyer-Fonfrède, F.-B.
Au directoire exécutif.
Paris, Imp. Du Pont, 2 Floréal, an 4 (1796). 8p.
54. Lecointre, Laurent.
Au président du conseil des cinq-cents & Au conseil des cinq-
cents.
No imprint. 32p. At head of first section: Guignes-Libre, départ.
de Seine et Marne, ce 3 vendém. an 8: at head of second section:
Guignes-Libre, ce 30 fructidor, an 7.
55. Cheronnet, Nicolas-Joseph.
Dissertation sur les impôts et sur les moyens de rétablir l'équilibre
entre les recettes & les dépenses de l'état.
No imprint. 38p. Date on t-p: Germinal, an V^e.
56. Charrel, Pierre-François.
Quelques vues sur les contributions publiques.
Paris, Imp. Hacquart, an VI (1798). 40p.

57. Farcot, Joseph-Jean-Chrysostome.
Questions constitutionnelles sur le commerce et l'industrie, et projet d'un impôt direct sur les commerçants & gens à industrie, en remplacement des impôts quelconques sur le commerce & l'industrie. . . .
Paris, Le Clère, 1790. 227p.
58. Prévost, Nicolas.
Aux représentans du peuple composant le conseil des anciens sur la résolution de 27 prairial dernier relative au timbre.
Paris, Imp. de la rue de la Harpe [1796]. 4p.
59. Ogé.
Observations au conseil des anciens par le tribunal civil du département de la Seine sur les articles 19 et 20 de la résolution relative au droits de greffes.
Paris, Imp. Fauvelle et Sagnier, an 7 (1799). 10p.
60. Mémoire sur le droit de patentes à établir pour l'an cinquième.
Paris, an 4^e (1796). 22p.
61. Observations importantes sur l'organisation du nouveau système hypothécaire, ayant pour bête le nantissement ou l'hypothèque spéciale.
Paris, Moutardier, an VI (1798). 15p.
62. Observations sur la résolution du 1^{er} Brumaire, an VII relative à l'organisation du régime hypothécaire.
Paris, Imp. de Stoupe, an VII (1799). 23p.
63. Observations sur l'administration forestière.
Caen, Imp. G. Le Roy, 1791? 8p.
64. Vosgien, Donat.
Opinion sur la vente des forêts.
Paris, Imp. du postillon de la guerre, 1791-92? 15p.
65. Pain, Louis.
Opinion de . . . sur la conservation des forêts nationales.
Paris, Imp. Crapart, 1792. 16p.
66. Idées sur la vente des forêts nationales soumises au corps législatif.
Paris, Frères Associés, n.d. 7p.
67. Varenne de Fenille, J.-C.-B.
Second mémoire sur l'aménagement des forêts nationales.
Paris, Imp. de la feuille du cultivateur, 1791. 29p.
68. Observations sur la discussion . . . au conseil des cinq-cents . . . relativement aux salines.
Paris, Imp. de la République, Messidor, an IV (1796). 15p.

69. Observations de la régie de l'enregistrement et du domaine national sur le rapport fait au conseil des cinq-cents par le citoyen Richaud au nom de la commission chargée d'examiner un message du directoire exécutif, relatif aux salines.
Paris, Imp. de la République, Floréal, an IV (1796). 13p.
70. Observations sur le projet d'affermir les salines nationales.
Paris, Imp. de la République, Germinal, an IV (1796). 31p., tables.
71. Lozeau, Paul-Augustin.
Quelques observations sur la taxe des denrées de première nécessité.
Paris, Imp. des petites affiches, n.d. 8p.
72. Réflexions analytiques sur le projet . . . d'un impôt de dix millions sur les tabacs, adopté par le conseil des cinq-cents, 17 ventose, an 6.
Paris, Imp. de Emm. Brosselard, an VI (1798). 15p.

VOLUME V

73. Angot des Rotours, Noel-François-Mathieu.
Observations sur la question de savoir s'il convient de fixer invariablement le titre des métaux monnoyés, . . .
Paris, Imp. de Stoupe, 1790. 21p.
74. ————
Observations sur le mémoire de la commission des monnoies relatif à la refonte des monnoies & aux nouvelles empreintes, présenté par le ministre des contributions publiques . . . 30 Octobre 1792. . . .
No imprim. 60p. Dated on page one: 27 Novembre 1792.
75. ————
Observations sur nos nouvelles monnoies de cuivre.
Paris, 1^{er} Octobre 1796. 34p.
76. Examen de la pétition de M. Sauer, de Maestreck, sur la fabrication de la monnaie de cloches.
Paris, Imp. des bons patriotes, 1791. 14p.
77. Muller.
Au corps législatif. Fabrication d'un nouveau billon blanc, plus parfait, en pièces de 10 et de 5 sols. . . .
Paris, Imp. du Lycée des arts, 29 Prairial, an 4 (1796). 30p.
78. Beyerlé, Jean-Pierre-Louis.
Analyse d'un ouvrage intitulé, Essai ou recherches et considérations sur les monnoies.
Paris, n.d. 4p.

79. Sauer, Guillaume-Christian.
Pétition à l'Assemblée Nationale.
Paris, Imp. du Patriote François, 1791. 8p.
80. Eustache, J. M.
Réponse à une lettre de M. Guyton-Morveau . . . relativement
à la basse Monnoie proposée par M. Sauer, bourgeois de
Maëstrech.
Paris, Imp. de la Société typographique des trois amis, 1791? 6p.
81. Observations sommaires sur le projet de suppression des ateliers
monétaires présenté par le comité des assignats.
Paris, Imp. de l'anti-fédéraliste, 1793? 8p.
82. Gorsas, Antoine-Joseph.
Observations sur les privilèges exclusifs, en général, et particu-
lièrement sur celui des messageries.
Paris, Imp. du Courrier des 83 départements, 1792. 8p.
83. Desroches, P.-C.-T.
Pétition à la Convention Nationale sur divers objets de sûreté
publique qui n'ont jamais été mis en pratique, et qui intéressent
la nation entière: poste aux lettres, messageries, assignats, etc.
Paris, Imp. de Guérin, an II (1793). 71p.
84. Sous quels rapports les messageries doivent être considérées comme
une propriété domaniale.
Paris, Imp. Hautbont l'aîné, 1793? 11p.
85. Gabriel, J.
Réflexions importantes sur l'organisation des postes, et les
propositions insidieuses d'une compagnie des finances.
No imprint. 15p., one fold. table.
86. Le Clerc, aîné.
Mémoire pour les maîtres de poste aux chevaux de Lyon, & des
environs.
No imprint. 14p.
87. Villiard & Sarrasset.
Pétition à l'Assemblée Nationale par les maîtres des postes aux
chevaux, des routes de Paris à Marseille & à Montpellier.
No imprint. 8p.
88. Villiard.
Addition à la pétition des maîtres des postes aux chevaux.
Paris, Didot le jeune, 1792. 4p.
Paris, Didot le jeune, 1792. 4p.

89. Ollivault-Duplessis, Vincent-Jean.
Adresse à l'Assemblée Nationale sur les loteries considérées sous
leurs rapports.
Paris, Gattey, 1790? 24p.
90. Bottéf, A.
Observations sur les salpêtres et poudres.
Paris, Floréal, an V (1797). 28p.
91. Champy, J.-P.
Supplément à l'examen de l'organisation de la régie des poudres.
No imprint. 10p.

VOLUME VI

92. Ribout, Thomas-Philibert.
Projet de décret relatif aux liquidations à l'ordre des rem-
boursemens de la dette exigible.
Paris, Imp. de Sallière, n.d. 12p. Dated at end: 12 décembre 1791.
93. Trinquesse, Lemoyne & Berryer.
Réclamation au conseil d'état contre le système de sa com-
pétence sur l'affaire des eaux de Paris.
Paris, Imp. de Porthmann, 1801? 15p.
94. Saint-Martin.
Observations des administrateurs des eaux de Paris sur le
rapport . . . au sujet de la pétition . . . contre le décret de
l'Assemblée Constituante de 22 novembre 1790 et l'arrêt du
conseil rendu en obéissance de ce décret.
Paris, Imp. de Boulard, 1791? 30p.
95. Pépin-Dégrouhette, Pierre-Athanase-Nicolas.
Pétition des porteurs de quittances, d'action de l'Administration
Royale des eaux de Paris à l'Assemblée Nationale, représentans
du peuple français.
Paris, Imp. de Tremblay, 1791? 16p.
96. Les administrateurs de la compagnie des eaux de Paris.
No title. Letter to the Minister of Finance.
Paris. 4p. Letter dated 28 mars 1792.
97. Saint-Martin.
Vérités en réponse à des impostures.
Paris, Imp. de Boulard, 1791? 19p. Answer to no. 95 above.
98. Observations sur les articles XIII, XIV, et XV de la résolution
relative aux domaines engagée par l'ancien gouvernement.
Paris, Imp. de Cellot, 1799? 8p.

99. Domaines Engagés. Observations; 1^o sur quelques passages du rapport fait au conseil des cinq-cents . . . par . . . Bertier sur les domaines engagés, 2^o et sur divers articles de la résolution prise par ce conseil sur le même objet . . . en ce moment soumise à l'examen & à l'approbation du conseil des anciens.
Paris, Imp. de Hacquart, an VII (1799). 10p.
100. Regnier, Joseph-François.
Du domaine congéable.
Paris, Imp. de la rue des Petits-Augustins, an V (1797). 48p.
101. Propriétaires des domaines congéables au canton de Tréguier et communes voisines.
Observations . . . lues au conseil des cinq-cents de 23 ventose dernier et renvoyées à l'examen de la commission.
Paris, Imp. de Vatar-Jouannet, 1797? 15p.
102. Observations sur le projet de décret relatif à l'abolition des droits féodaux casuels sans indemnité.
Paris, Imp. de Du Pont, 1791? 20p. Signed: M.***.
103. Observations sur le discours fait à l'Assemblée Nationale par M. Couthon, député du département du Puy-de-Dome, à la séance du février 1792, sur le rachat des droits fonciers ci-devant seigneuriaux.
Paris, Imp. de Du Pont, 1792. 15p.
104. Lettre de M. Ch . . . au Roi, contre le projet de décret . . . relativement à la suppression des droits casuels de féodalité. . .
No imprint. 16p.
105. Merlin de Douai (Philippe-Antoine Merlin, dit).
Lettre . . . relative à l'abolition des droits féodaux casuels sans indemnité.
Paris, Imp. de Du Pont, 1792. 4p.
106. Claye, Étienne.
Opinion . . . contre la vente des biens des fabriques.
Paris, Imp. de Laurens aîné et compagnie, 1792? 7p.
107. Capon, Paul.
Observations sur la mode de paiement du quatrième quart des biens nationaux.
Paris, imp. de G. Bridel, 1796? 8p.
108. Reveillière-Lépeaux, L.-M. & Ramel, D.-V.
Observations sur la résolution du conseil des cinq-cents du 23 brumaire, an 6, touchant la suspension des ventes de domaines nationaux.
Paris, Imp. de Rousseau, 1798. 15p.

109. Observations sur la résolution du 23 brumaire, relative à la suspension des ventes de domaines nationaux.
Paris, Imp. de Ch. Tutot, 1798? 4p.
110. Jumelin, J.-B.
Lettre écrite au Bonhomme Richard, concernant les assignats.
Paris, Imp. du Courrier de la librairie, n.d. 16p.
111. Questions sur les petits assignats nationaux.
Paris, 1792. 14p.
112. Prouveur de Pont, Auguste-Antoine-Joseph.
Opinion . . . à l'Assemblée Nationale sur le rapport de comité de l'extraordinaire pour une émission d'assignats en dessous de 5 livres.
Paris, Imp. de Laurens l'aîné, 1791? 16p.
113. Couget, J. H.
Opinion . . . sur le projet d'une émission d'assignats de 50, 40, 30, 20, 15, & 10 sold.
No imprint. 10p.
114. Ballet, Jean.
Opinion . . . sur la nécessité d'une émission de coupons d'assignats de 10 sous. . . .
Paris, Imp. de Petit jeune, 1791? 8p.
115. Examen impartial du projet d'une nouvelle émission d'assignats, par un négociant de Bordeaux.
No imprint. 23p.
116. Jourdan, F. l'aîné.
Projet de retrait de 30 milliards d'assignats, sans démonétisation, sans délai, sans aucun sacrifice de la part du gouvernement, ni de la classe indigente.
Paris, Imp. de Gueffier, an IV (1796). 15p.
117. Bouqueton.
Du retrait des assignats.
No imprint. 8p.
118. Marchant.
Aux gens de bonne foi.
Paris, Imp. de Hacquart, 1796? 15p.
119. Le Couteulx de Canteleu, Jean-Barthélemy.
A ses compatriotes les négocians, manufacturiers, fabricans, du département de la Seine-Inférieure.
Paris, Imp. de J.-G. Guyot, an IV (1796). 16p.

120. Procès-verbaux de l'assemblée des citoyens réunis pour l'établissement de la banque.
Addition to no. 119 above. pp.17-35.
121. Observations sur le projet de résolution relative à la comptabilité intermédiaire.
Paris, Imp. de la veuve Galletti, an VI (1798). 15p.
122. Gau des Voves, Joseph-François.
Réflexions . . . sur la résolution relative aux négociations de la trésorerie nationale.
Paris, Imp. de Du Pont, an 5 (1797). 8p.

VOLUME VII

All pamphlets in this volume were written by Camille Saint-Aubin with the exception of number 130. He styled himself: "Professeur de législation aux écoles centrales de département de la Seine."

123. Saint-Aubin, Camille.
Des assignats.
Paris, Imp. Nationale, an IV (1796). 91p.
124. ————
Rentiers et inscriptions au grand livre.
Paris, Imp. de Du Pont, an V (1797). 39p.
125. ————
Additions à la brochure intitulée: Rentiers et inscriptions au grand livre.
Paris, Imp. de Du Pont, n.d. 20p.
126. ————
Moyen simple d'améliorer le sort de tous les rentiers et créanciers de l'état, tout en diminuant d'un tiers, plus ou moins, la dette publique.
Paris, Imp. du Magazin Encyclopédique, 1798? 20p.
127. ————
Exposé des avantages que résulteroient de la vente immédiate des biens nationaux de la Belgique contre des inscriptions au grand livre, à quoi l'on a joint un tableau comparatif de la dette publique de la France avec celle de l'Angleterre.
Paris, Imp. de Du Pont, an V (1797). 34p.
128. ————
Réflexions sur le rétablissement de la contrainte par corps.
Paris, Imp. de Du Pont, n.d. 22p.

129. ————. Réponse . . . à plusieurs questions proposées par le citoyen J. C. sur la hausse des rentes.
Paris, Imp. de Ant. Bailleul, an 5 (1797). 32p.
130. Beyts, Joseph-François, baron de.
Au citoyen Saint-Aubin.
Paris, Imp. de Baudouin, an V (1797). 10p.
131. Saint-Aubin, Camille.
Observations sur le discours du citoyen Beytz [sic] . . . relativement à la vente des biens nationaux de la Belgique, contre des inscriptions et dettes exigibles.
Paris, Imp. de Ant. Bailleul, 1797. 8p.
132. ————. Post-scriptum à ajouter aux observations du citoyen Saint-Aubin sur le discours du citoyen Beytz [sic].
Paris, Imp. de Ant. Bailleul, 1797. 4p.
133. ————. Voulez-vous qu'on paie mieux les fonctionnaires publics et les rentiers? . . . la meilleure manière de faire rentrer à la trésorerie nationale ce qui restera des contributions levées dans l'Italie. . . .
Paris, Imp. de Ant. Bailleul, 1797? 10p.
134. ————. Observations sur le discours du . . . Gibert Desmolières . . . concernant le rapport du ministre des finances sur l'état des recettes actuelles du trésor public, avec quelques réflexions générales sur les impôts et particulièrement de L'impôt sur le sel, perçu à l'extraction des salines et marais salans.
Paris, Imp. de Du Pont, an V (1797). 74p., 1 fold. table.
135. ————. Sur la mobilisation des deux tiers de la dette publique . . . de convertir le capital de ces deux tiers en bons au porteur, admissibles uniquement en paiement de domaines nationaux.
Paris, Imp. de Lepage, an V (1797). 33p.
136. ————. Supplément (to number 135 above).
Paris, Imp. de Lepage, an V (1797). 16p.
137. ————. Observations sur l'emprunt proposé au gouvernement par des négociants de Paris.
Paris, Imp. de J.-P. Brasseur, an VI (1798). 34p., 2 fold. tables.

138. ————. Sur les bons du quart donnés aux rentiers. . . .
Paris, Imp. de Ant. Bailleul, an VI (1798). 28p.
139. ————. Sur les moyens de tirer le meilleur parti possible dans les circonstances actuelles des biens nationaux, provenans du partage de la République avec les ascendans d'émigrés.
No imprint. 16p.
140. ————. Sur les dilapidations, des fournitures, l'agiotage, etc., et sur les dénonciations faites à ce sujet.
No imprint. 24p.
141. ————. Observations sur la résolution . . . relative aux batimens portant pavillon neutre, et chargés de marchandises anglaises . . . soumise . . . à l'examen de conseil des anciens.
No imprint. 22p.
142. ————. Est-il conforme à un bon système de finance de traiter les terres, comme l'on a fini par traiter les assignats? . . .
Paris, Imp. de la veuve Galletti, an VII (1799). 23p.
143. ————. C'est verjus ou jus vert; ou réflexions sur la nouvelle résolution relative au partage de la République avec les ascendans d'émigrés. . . .
Paris, an 7 (1799). 8p.
144. ————. Sur le message du directoire exécutif et le rapport de Riou, concernant les prises maritimes et la protection due à la navigation des neutres et au commerce national.
Paris, Imp. du Journal de l'ami des lois, an 6 (1798). 14p.

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NOTES

1. The author wishes to thank the Historical Society of Pennsylvania, Richard N. Williams II, director, and the staff of the library of the University of Pennsylvania, especially Mr. Rudolf Hirsch and Mr. Lyman W. Riley, for clarifying the background of the collection.
2. The size and significance of this collection can be best appreciated by comparing it with the Talleyrand Collection in the New York Public Library, which totals 105 volumes, including periodicals. Hayden, H. E., ed., "French revolutionary pamphlets; a checklist of the Talleyrand and other collections," *Bulletin of the New York Public Library*, 43 (1939), 3-18, 359-364, 432-442, 513-522, 563-572, 687-697, 743-759, 859-867; 49 (1945), 73-88, 314-332, 701-728.
3. A. Chabert, *Essai sur le mouvement des prix et des revenus en France de 1798 à 1820* (Paris, 1945-1949), 2 vols. and G. Lefebvre, "La place de la Révolution dans l'histoire du monde," *Annales*, III (1948), 257-266.
4. S. G. Morton, *A memoir of William Maclure, Esq.* (Philadelphia, 1841); *Notice of the Academy of Natural Sciences of Philadelphia* (Philadelphia, 1836, 3rd edition), p. 12.
5. M. Tourneux, *Bibliographie de l'histoire de Paris pendant la Révolution française* (Paris, 1890-1913), 5 vols.
6. Paris. Bibliothèque nationale. Département des imprimés. *Catalogue de l'histoire de la Révolution française, par André Martin et Gérard Walter* (Paris, Éditions des Bibliothèques nationales, 1936-1955). 5v. (in6).

Library Notes

Correction: In the last issue of *The Library Chronicle* a part of the gift of Robert Dechert was inaccurately described. The gift in question was the book by Provost William Smith, *Discourses on Public Occasions in America* (London, 1762), including an autograph from the author to John Morgan. We referred to John Morgan as a graduate of the first class of the School of Medicine. Actually, as two of our readers pointed out, he was a graduate of the first class of the College and a founder of the School of Medicine.

Various Gifts

BACON, DR. GEORGE WILLIAM—Material on Spanish classics and Romance languages. Also, material on railroads, postage stamps, and magic.

BLACKMAN, JOHN L., JR.—*An Arctic boat journey in the autumn of 1854*, by Isaac I. Hayes (Boston, Brown, Taggard and Chase, 1860). Also, a new, enlarged and illustrated edition of the same work (Boston, Houghton Mifflin, 1883).

BLUM, WILLIAM—*The Baylis family of Virginia*, compiled by Willetta (Baylis) Blum and William Blum, Sr. (Washington, 1958).

BLUMENTHAL, WALTER HART—*His Rendezvous with chance* (New York, 1954).

BOONIN, JOSEPH—George Nicholas von Nissen, *Biographie W. A. Mozart's* (Leipzig, Breitkopf, 1828).

BROTEMARKLE, DR. ROBERT A.—207 volumes in psychology. This collection is to be added to the Department of Psychology library, and will be so stamped for identification purposes in the Department of Psychology.

DEFURIA, GUY G.—A selected group of important books. Except for the first collected edition of Frances Hopkinson's *Writings* (Philadelphia, 1792), they deal almost exclusively with Italian culture. Included among the books is a special edition of the two volume set published in honor of Benedetto Croce, Aurelio Gotti's *History of the Palazzo Vecchio in Florence*, and a run of *La Bibliofilia*. Many of the volumes have been specially bound.

DRIGGS, DR. & MRS. HOWARD ROSCOE & CAMILLE E. QUARRIER—An autographed presentation copy of his *Westward America* (New York, American Pioneer Trails Association, 1942), and his *The Old West Speaks* (Englewood Cliffs, New Jersey, Prentice-Hall, 1956).

DRINKER, MRS. HENRY S.—Several items including a presentation copy of *La casa de moneda de Santiago de Chile 1743–1943*, and *A catalogue of music by American Moravians, 1742*, compiled by Albert G. Rau and Hans T. David (Bethlehem, Pa., 1938).

GABELL, PEARCE M.—*Life of William Shakespeare*, by Sir Sidney Lee (1909), and *Shakespeare's Works*, edited by W. J. Rolfe.

HALL, G. K. & CO.—*Index to articles on American Literature, 1951–1959*. Prepared in the Reference Department, University of Pennsylvania Library (Boston, G. K. Hall & Co., 1960).

HEYL, DR. PAUL R.—Scientific reprints and volumes selected from the library of Dr. Heyl.

HIRES, WILLIAM LELAND—*Journal of the Senate . . . Second Session of the Third Congress* (Philadelphia, 1794).

ISHILL, JOSEPH—*William Caxton*, by Holbrook Jackson, Published and privately printed by the Oriole Press (Berkeley Heights, New Jersey, 1959).

JAPAN, THE CONSULATE GENERAL OF. INFORMATION OFFICE—*Bibliography of standard reference books for Japanese studies with descriptive notes*. Vol. 1, *Generalia*; vol. VII(A) *Arts and crafts* (Tokyo, Kokusai Bunka Shinkokai [The Society for International Cultural Relations] 1959).

KEUCHER, MRS. T. R.—German volumes on art and history with 4 volumes of *Gothaischer genealogischer hofkalender*.

MACDONALD, THOMAS—6 miscellaneous volumes from the estate of Emma C. Roome (Emma Carolyn Ward), widow of Herbert C. Roome, New Hartford, New York.

TURNER, LYNN—*Three Physico-Theological Discourses* (London, 1693); and *Further Disclosures*, by Maria Monk (New York, 1836).

We gratefully acknowledge receipt of sums of money for specific purchases or for memorial funds.

DICKINSON, ASA DON, Librarian of the University of Pennsylvania, 1919–1931—Funds donated for the purchase of Reference Books.

MILLS, MRS. CHARLES PEALE—MEMORIAL FUND—Books in Civil Engineering purchased from a fund made from contributions in memory of Mrs. Mills.

ZURN, JOHN HENRY (Class of '47)—MEMORIAL FUND—*Adams-Jefferson letters; the complete correspondence between Thomas Jefferson and Abigail and John Adams*, edited by Lester J. Cappon. In two volumes (Chapel Hill,

N. C., University of North Carolina press, 1959). Also, six other volumes of a general nature.

We gratefully acknowledge other gifts from faculty members: Matthew W. Black, Derk Bodde, Edwin C. Bolles, Andres Briner, E. Douglass Burdick, Schuyler Cammann, Tristram P. Coffin, Elizabeth Flower, Holden Furber, Otis H. Green, Rudolf Hirsch, Henry M. Hoenigswald, Solomon S. Huebner, Philip Jacob, Ernst Jockers, Joyce Michell, Heinz Moenkemeyer, G. Holmes Perkins, Alex V. Riasanovsky, William J. Roach, Leonard Savitz, Detlev W. Schumann, Kenneth M. Setton, Robert E. Spiller, and Henry Wells.

We have been the recipients of various materials from the periodicals *American Quarterly* and *Hispanic Review*, as well as collections of recent materials published in Austria given by the Austrian National Government.

J. M. G.

Gifts to the Rare Book Collection

MR. EDWIN H. VARE, JR. has presented to the University a set of John James Audubon's *Birds of America*, engraved in Edinburgh and London from 1827 to 1838. These handsome four hundred and thirty-five elephant folio plates, bound in six volumes, are superb impressions with remarkably brilliant coloring—the masterpiece of the famous naturalist's career and one of the greatest examples of engraving in aquatint. The Library is honored by Mr. Vare's gift, one of the treasures of the world of art and books.

MR. J. M. FUHRMAN has enriched the collection by his gift of the first edition of Adam Smith's *An Inquiry Into the Nature and Causes of the Wealth of Nations* (London, 1776); the first edition of Benjamin Franklin's Autobiography, *Mémoires de la Vie Privée* (Paris, 1791), with the first edition in English, *The Private Life . . . translated from the French* (London, 1781); and Noah Webster's *An American Dictionary of the English Language*, first edition (New York, 1828), the two volumes uncut and bound in original boards.

We are grateful to the American Philosophical Society for the gift of two additions to the Curtis Collection of Franklin Imprints, two bills of lading printed by Franklin and Hall [1751]. Previously, there were no examples of these commercial forms in the Collection.

MRS. JOSIAH PENNIMAN has presented valuable letters and books from the library of her late husband who was Vice-Provost, Provost, and

President of the University. The gift is from collections formed by Dr. Penniman's brother, James Penniman, educator, author, and donor of the Maria Hosmer Penniman Memorial Library at the University. Included are early and rare publications concerning George Washington, one of Dr. James Penniman's major interests, a valuable group of letters from William Gillette, the American dramatist, and letters with an original drawing of Connie Mack, a close friend of Dr. Penniman.

MR. GORDON A. HARDWICK, alumni trustee of the University, has presented one steel plate of an engraving by "Phiz" for Dickens' *Nicholas Nickleby*, two framed, signed manuscripts of "My Country 'Tis of Thee" by Samuel Francis Smith and "Onward Christian Soldiers" by Sabine Baring-Gould, and forty-eight volumes including Emanuel Las Casas, *Mémoires*, London, 1818; *Works* of Josephus, New York, 1815; *Mémorial du Cardinal Mercier* in limited edition; Henry Francis Cary's translation of Dante, London, 1819, and several inscribed copies of books by A. Edward Newton.

The poet and novelist, DR. WILLIAM CARLOS WILLIAMS, has generously added thirteen autographed first editions of his books to volumes of his prose and poetry already in the Collection.

Before publication, the manuscript of one of the present best sellers was presented to the Library by its author, JOHN O'HARA, who has donated the original typescript, galleys, and page-proofs of his latest book, *Ourselves to Know*.

MRS. HORACE R. HAYDAY has given a select collection of autographed letters from actors, writers, and historical figures such as Edwin Booth, Sir Henry Irving, Victor Hugo, Christopher Morley, Sir Thomas Lipton, the Duke of Wellington, Woodrow Wilson, and Francis Scott Key. The gift is in memory of the donor's husband, an alumnus of the College, 1912, and of the Law School, 1915.

MRS. MARY F. BERTRAND, a sister of the novelist, James T. Farrell, has made a valuable addition to the Farrell Collection in the form of more than three hundred and fifty letters from the author, with important scrap-books, clippings and post cards.

MRS. WILLIAM WHITE GLEASON has contributed to the Dreiser Collection an annotated copy of Theodore Dreiser's *The "Genius"* (New York, 1915), with the author's typed list of pages considered "lewd" or "profane" by the New York and Cincinnati Vice Commissions preceding suppression of the novel.

MR. PHILIP H. WARD, JR. has added to his previous gifts further stamps, coins, and theatrical photographs and autographs.

Provost William Smith

JUDGE JASPER YEATES BRINTON has made a further gift of primary importance to the William Smith Collection. These materials, so generously donated by the direct descendant of the first Provost of the University, are of such significance that they will receive detailed discussion in later issues of the *Chronicle*, but their value merits prompt notice.

The manuscripts are:

Dr. Smith's small, blue-bound and battered notebook, listing in his hand the amount of money and the donors to the College and Academy which he elicited on his trip to England in 1762;

The letter dated 15 December 1761 signed by Dr. Richard Peters, President of the Board of Trustees, authorizing Dr. Smith to make the collections in England;

The letter of 15 February 1765 signed by Thomas Penn and addressed to "The Trustees of the College, Academy and very important charity schools in Philad." introducing and recommending Dr. John Morgan to establish medical instruction;

The list of subscriptions to the College, Academy and Charitable School solicited in Pennsylvania by William Smith in 1772, with many of the names in original signature;

William Smith's desk book containing in his hand the Charter, Laws, and Regulations for the College . . . , Minute Relative to the French School . . . and Medical Schools, 1772-1789 (reproduced in a limited facsimile edition by Judge Brinton in 1940);

Rough minutes of meetings of the Board of Trustees in the crucial years 1789-1791 in the hand of the Provost who was also the secretary of the Board of Trustees;

An "Act for the Continuance and Encouragement of the College . . . ," again in Dr. Smith's hand;

Two manuscript sermons of Dr. Smith;

Two bound series of lectures in William Smith's hand on physics, philosophy and government, 1768-1769;

Dr. Smith's commonplace book, with excerpts from English poetry.

The printed items in the collection include:

Additional Charter, of the College, Academy and Charity School of Philadelphia in Pennsylvania, Philadelphia, Franklin and Hall, 1755, a rare folio pamphlet not previously in the Curtis Collection of Franklin Imprints, with marginalia and corrections in Dr. Smith's hand;

"William Smith, D.D., to the Assembly," excerpted from the *Pennsylvania Gazette*, 19 May 1788, concerning the charter of the College;

The so-called "University Act" extracted from the *Minutes of the Assembly*, 27 November 1779.

N. M. W.

Important Purchases

Crusius, Martin. *Turco-Graeciae libri octo* . . . (Basel, L. Ostenius, 1584).

Frost, Robert. *The cow's in the corn* (Slide Mountain Press, 1929). First edition.

Joerg von Nuremberg. *Nachrichtvan den Tuerken . . . und andere Tractate* (Memmingen, Albrecht Kunne, 1496).

Meninski, Franciszek. *Thesaurus linguarum Turciuae, Abricae, Persicae* . . . (Vienna, 1680-1687), 4 volumes.

[Olearius, Tilemann]. *Deutsche sprachkunst* (Halle, 1630).

Ronsard, Pierre de. *Ad pacem exhortatio latinis versibus de gallicis expressa a Francisco Thorio Bellione* (Paris, Andreas Wechelus, 1558). First edition.

Shinkanwa daijiten. (New Chinese-Japanese great dictionary).

Spinazzola, Vittorio. *Pompei alla luce degli scavi nuovi di via dell'Abbondanza, 1910-1923* (Roma, Libreria dello stato, 1953). Three volumes.

Our Fine Arts Library has been enriched by the following works:

Braun, Georg & Franz Hogenberg. *De praecipuis totius universi urbius (Liber 2. Civitates orbis terrarum)*. Coloniae, 1575).

Nouveau théâtre de la Grande Bretagne; ou, Description exacte des palais du roy et des maisons les plus considerables des seigneurs & des gentilshommes du dit royaume (Londres, T. Millward, 1735).

Palladio, Andrea. *The five orders of architecture*. Third edition revised by Jacopo Leoni (London, 1717). Two large folio volumes.

Viscentini, Antonio. *Discorso sopra li cinque ordini d'architettura e sue proporzioni*. (Manuscript ca. 1765).

We are pleased to include in this list of recent purchases these books dealing with the history and development of grammar in the Renaissance period.

Henrichmann, Jacob. *Grammaticae institutiones*. (Hagenau, 1514).

Hulsius, Levinus. *Dictionnaire François-Allemand-Italien et Latin*. (Francofort, Hofman, 1631).

Morel, Guillaume. *Verborum latinorum cum Graecis Gallicisque coniunctorum, commentarii* (Parisiis, 1558).

Sartorius, Joannes. *Linguae latinae phrases* (Antwerp, 1573).

A. F. C.

Rare Book Collection Purchases

Collections of statutes, decrees, treaties, etc. range from the sixteenth to the nineteenth centuries. From Germany: Strassburg, Mainz, Saxe-Gotha, Nuremberg, Saxony, Brunswick; from France: Lorraine, Normandy, Touraine, Vitry-le-François, Senlis, Chartres, Nivernais, and a number of royal decrees; from Italy: 217 decisions in civil suits in the courts of Tuscany, 1630–1810, six broadsides issued during the Roman Republic, 1798, and sixty-two “atti” of the provisional government of Tuscany, 1859.

Incunabula include William Heytesbury, *De sensu composito et diviso*, Venice, 1494 (H8437); Nicolaus Valle, *Romae responsoria ad Constantinopolim*, Rome, ca. 1488 (H15835); and Armandus de Bellovisu, *De declaratione difficilium terminorum tam theologiae quam philosophiae ac logicae*, Basel, 1491 (GW 2501).

Early translations of classical and other works: in Spanish, Aristotle’s *Politica*, Saragossa, 1584, by Pedro Simon Abril, and Guido de Colonne’s *Cronica Troyana*, Medina, 1587, by Pedro Lopez de Ayala; in Italian, the first edition of Giuseppe Orologgi’s version of the *Belli sacri historia* of Guilelmus, archbishop of Tyre, Venice, 1562, and an anonymous translation of the *Asinaria* of Plautus, Venice, 1530; in French, the *Caesares* of Julianus, Apostata, Paris, 1580, translated by Balthasar Grangier.

The *De conscribendis epistolis*, Lyons, 1542, of Juan Luis Vives includes also epistolary manuals by Erasmus, Conrad Celtis, and Christoph Hegendorff.

An important addition to the Krumbaar Elzevier collection is W. Snellius, *Tiphus Batavus*, Leyden, 1624, a treatise on mathematics and navigation.

The *Orazione* of Giovanni Maria Tarsia, Florence, 1564, contains an oration on the death of Michelangelo Buonarrotti and other pieces, including a discourse on painting and sculpture by Benvenuto Cellini and, in manuscript, ten pages of sonnets directed against Tarsia by Vincenzo Borghini.

The poem *Carmen Panegyricum de aedificatione Scholae Bononiensis*, 4 leaves, Bologna, ca. 1562, is apparently unrecorded. It was written by Johann Tolmer of Cologne, who celebrates the building of the Archiginnasio at the University of Bologna.

The *Chevraeana* of Urbain Chevreau, Paris, 1697–1700, acquired a year ago (see *The Library Chronicle*, XXVI, 38) is a unique copy, for it

was Chevreau's own. The margins and numerous interleaves contain additions and corrections for a new edition which, however, was never published.

The works of Gaspar Lax (d. 1560), a Spanish Aristotelian, are all rare. Of the first edition of his *Tractatus parvorum logicalium*, Saragossa, 1521, for instance, only two copies are known, one of which is now at the University of Pennsylvania.

A curious book which discusses education, among other things, bears the intriguing title, *Die Brille der Erkenntnis für blöde Augen der Könige* (Leipzig?) 1787.

L. W. R.

One of our constant interests is the acquisition of needed periodical and serial sets, or the filling in of gaps in sets where we have scattered numbers. Among such periodicals and serials recently purchased are these:

Accademia di scienze, lettere ed arti in Modena. *Atti e memorie*. 1833–1958. Modena. (Complete and currently received).

Accademia Virgiliana di scienze, lettere ed arti di Mantova. *Atti e memorie*. 1868–1939. Mantova.

Almanach des spectacles; continuant l'ancien Almanach des spectacles, 1752 à 1816. v.1–43, 1874–1915. Paris. (All published).

Biblioteca storica e letteraria di Sicilia, 1869–1886. Palermo. (All published).

Blätter für die Kunst. Serie 9, 1910. Berlin.

We now have series 9 to 12, 1910–1919, of this important and rare publication which was founded and nurtured by the poet, Stefan George.

Braunschweigischer geschichtsverein Wolfenbüttel. *Jahrbuch*. 1902–1943. Braunschweig.

Die Bucherei maindros; eine Zeitschrift von 60 zu 60 Tagen. no. 1–6, October 1912–September 1913. Berlin. (All published).

Le Censeur, ou Examen des actes et des ouvrages qui tendent à détruire ou à consolider la constitution de l'état. t.1–7, June 1814–6 September 1815. Paris. (All published).

Le Censeur européen, ou Examen de diverses questions de droit public, et de divers ouvrages littéraires et scientifiques, considérés dans leurs rapports avec les progrès de la civilisation. t.1–12, February 1817– 17 April 1819. Paris. (All published).

Le Flambeau; revue belge des questions politiques et littéraires. April 1918–1958. Bruxelles. (Complete and currently received).

This important political and literary periodical originated as a clandestine publication under the German occupation of World War I. The Germans, however, suppressed it when they occupied Belgium again in 1940. The period from May 1940 to 1947 is covered by a single issue published in 1947.

Gerarchia; rassegna mensile della rivuluzione fascista. anno 1–23, no. 7, 1922–July 1943. Milano. (All published).

Benito Mussolini edited this periodical until 1933.

Giornale ligustico di scienze, lettere, ed arti. anno 1–3, 1827–1829. Genova. (All published).

Grottaferrata, Italy (Basilian Monastery) *Bollettino della Badia Greca di Grottaferrata.* n.s., v.1–21, 1947–1958. Grottaferrata. (Currently received).

Rinascenza Salentina; rivista bimestrale di arti, lettere, scienze, v.1–9, 1933–1941. Lecce.

Roma e l'oriente. anno 1–21, December 1910–1921. Grottaferrata, Italy. (Basilian Monastery). (All published).

Studia et documenta historiae et iuris. anno 1–24, 1935–1958. Roma. (Currently received).

Svenska akademien, Stockholm. *Handlingar.* 1786–1958. Stockholm. (Complete and currently received).

Svenskt diplomatarium. Stockholm. Several scattered volumes from 1842–1947.

Tridentum; rivista mensile di studi scientifici. anno 1–15, no. 2, 1898–1913. Trento. (All published).

This local publication on the history and science of the Trentino region was edited by Cesare Battisti, the scientist, patriot and irredentist who was executed by the Austrians in 1915.

Weltwirtschaftliches archiv; Zeitschrift des Instituts für Weltwirtschaft an der Universität Kiel. Jena. Several scattered volumes from v. 1, 1913 to v. 16, 1921. (Currently received).

These volumes fill a large part of a long standing gap in our holdings of this title.

Recent manuscript purchases include:

Bersuire, Pierre. *Reductorium moralis in quo moralisantur omnes figure Biblie et caetera* (*Avignon, 1405 or later*).

L'Evangile de l'Enfance, *bound with La Passion de Notre Saveur Jesus Christ and including Moral precepts in 48 Latin distics, all but three followed by French quartrains* (*France, second half of 15th century*). Not in Langfors.

Boethius. *De consolatione philosophiae* (*Spain, ms, on paper, not after 1466*). Includes interesting list of 20 books taken by unknown owner to Salamanca in 1471.

Florence. *Statuta universitatis mercatorum et artificum Florentinae urbis* (*Florence, 1516-1547*). Unpublished ms. containing list of members, index to the statutes, the statutes proper as revised and written by Ruberto Celio degli Orivoli in February 1519, followed by various additions up to the year 1547.

An unpublished, illustrated Prophecy (*Italy, ca. 1525*). A prophecy predicting the fall of the tyrants (i.e. the Pope?) addressed to Giovanni Tedeschini Piccolomini. archbishop of Sienna and cardinal from 1517 to 1529.

Trattato se sette peccati mortali, Florence, written by Brunetto d'Aldorbrandino and finished on 24 April 1455.

A. F. C. & K. M. D.



